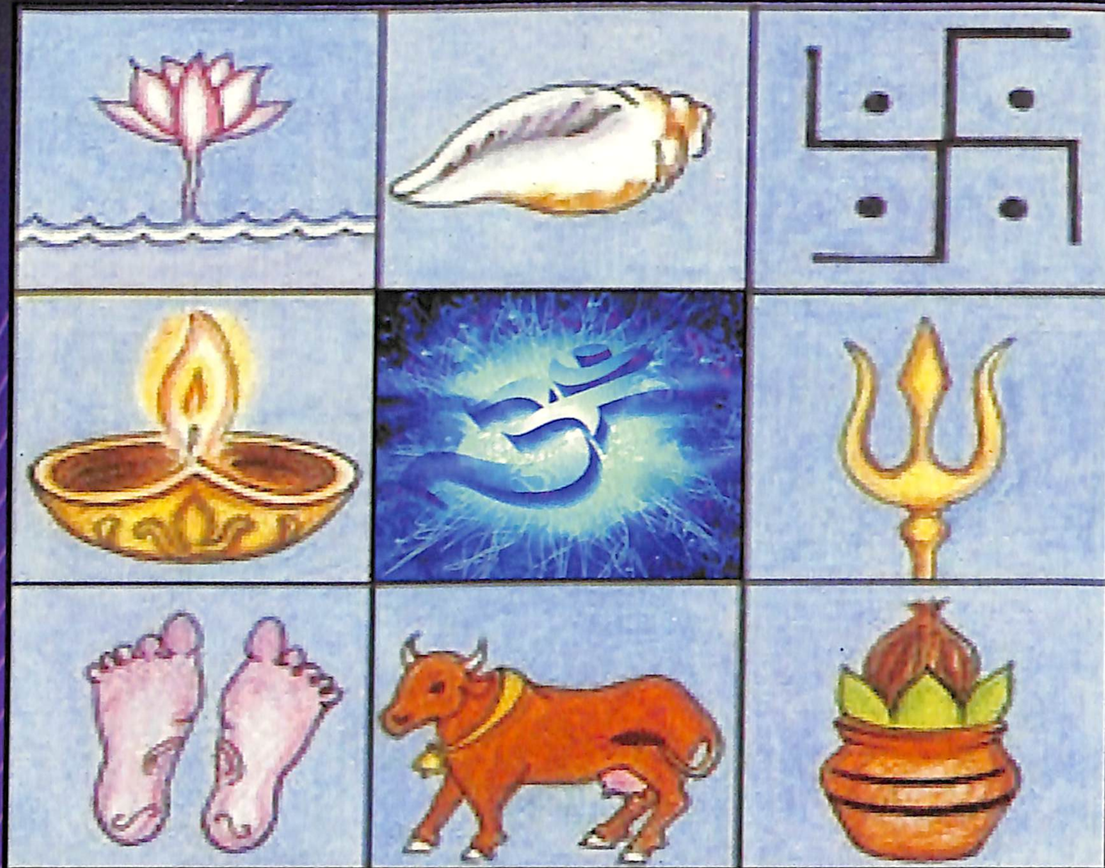
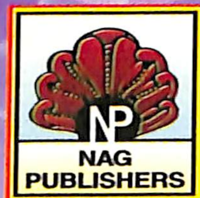
# Hindū Dharmaśāstra

(Introduction, Text with English Translation & Shloka Index)



Prof. Pushpendra Kumar




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नाग पब्लिशर्स

# HINDŪ DHARMAŚĀSTRA

(Introduction, Text with English Translation & Sanskrit Shloka Index)

## Vol. III

(Aṅgiras, Atri, Āpastambha, Vrihaspati, Gautam, Dakṣa, Hārīta, Kātyāyana, Likhita Samhitās)

Edited By
**PROF. PUSHPENDRA KUMAR**
Received President's Certificate for
Sanskrit Scholarship and excellence




**NAG PUBLISHERS**
11A, U.A., Jawahar Nagar, Delhi - 110007
(India)

"Published with the financial assistance from the Rashtriya Sanskrit Sansthan, New Delhi."

NAG PUBLISHERS
(1) 11-A, U.A., Jawahar Nagar, Delhi – 110007
(2) Jalalpurmafi, Chunar, Dist.- Mirzapur (U.P.)
Tel. : 011-23857975, 23855883

ISBN 81-7081-674-2 (set)

© NAG PUBLISHERS

First Edition : 2011
Price Rs. 944.00 (6 Vols. Set)
Rs. 149.00 (Vol. -3)

**Printed in India**

Published by Shri Surendra Pratap for Nag Publishers, 11-A, U.A., Jawahar Nagar, Delhi - 110007 and Printed at Gian Ridhi Offset Printers, 308/2 Shahzada Bagh, Dayabasti, Delhi, and Laser Typesetting by A.R. Printers, D-102, New Seelampur, Delhi-110053

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**Sacrifice or other Religious rites & the Lingging of Tanks.**

# अङ्गिरः संहिता
# Angiras Saṁhitā

## CHAPTER I

## सवप्रायश्चितविधान

गृहाश्रमेषु धर्म्मेषु वर्णानामनुपूर्व्वशः ।
प्रायश्चित्तविधिं दृष्ट्वा अङ्गिरा मुनिरब्रवीत् ।। १ ।।

Having seen [the import of the *Vedas*], the ascetic *Angiras* described, from the beginning to the end, the regulations of penance for the various *Varṇas* amongst the duties of the order of householders.

अन्त्यानामपि सिद्धान्नं भक्षयित्वा द्विजातयः ।
चान्द्रं कृच्छ्रं तदर्द्धन्तु ब्रह्मक्षत्रविशां विदुः ।। २ ।।

Having partaken of boiled rice from lowcaste people, twice-born person [should perform penances]; [The learned] have laid down the *Cāndrāyaṇa*, *Kricchra* and one half-[distressing like the latter] for the *Brāhmaṇas*, *Kṣatriyas* and the *Vaiśyas* [respectively].

रजकश्चर्म्मकारश्च नटो वरुड एव च ।
कैवर्त्तमेदभिल्लाश्च सप्तैते चान्त्यजाः स्मृताः ।। ३ ।।

A washerman, cobbler, actor, *Varuḍa*, *Kaivartta*, *Meda*, and *Bhilla*,—these seven are described in the *Smṛti* as lowcastes. (3)

## CHAPTER II

## अन्त्यजानांद्रव्य भाण्डेषुज़लपान

अन्त्यजानां गृहे तोयं भाण्डे पर्य्युषितञ्च यत् ।
प्रायश्चित्तं यदा पीतं तदैव हि समाचरेत् ।। ४ ।।

When one drinks water lying stale in a vessel in the house of a lowcaste person, he should perform a penance. (4)

चाण्डालकूपभाण्डेषु त्वज्ञानात् पिबते यदि ।
प्रायश्चित्तं कथं तेषां वर्णे वर्णे विधीयते ॥ ५ ॥

What penance is laid down for the *Varṇas*, if they, out of ignorance, drink water from a vessel or from a well belonging to a *Caṇḍāla* ? (5)

चरेत् सान्तपनं विप्रः प्राजापत्यन्तु भूमिपः ।
तदर्द्धन्तु चरेद्वैश्यः पादं शूद्रेषु दापयेत् ॥ ६ ॥

A *Brāhmaṇa* should perform the *Sāntapanam*; a *Kṣatriya*, the *Prājāpatya*; a *Vaiśya*, half the *Prājāpatya*; and a *Śūdra*, the *Pādakṛicchra*. (6)

अज्ञानात् पिबते तोयं ब्राह्मणस्त्वन्त्यजातिषु ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ७ ॥

By drinking, unknowingly, water from degraded castes, a *Brāhmaṇa*, fasting for a day and night, becomes purified with the *Pañcagavya*. (7)

## CHAPTER III

## अज्ञानवशाज्जलपानंउच्छिष्ट भोजन नीलवस्त्रोधारणं कृत्वादानादिकरणे प्रत्यवाय:

विप्रो विप्रेण संस्पृष्ट उच्छिष्टेन कदाचन ।
आचान्त एव शुध्येत अङ्गिरा मुनिरब्रवीत् ॥ ८ ॥

If, on any occasion, a *Brāhmaṇa* is touched by another *Brāhmaṇa* who has still the leavings of food in his mouth (*i.e.*, who has not washed his mouth after taking meals), he becomes purified by rinsing his mouth. The ascetic Aṅgiras has said so. (8)

## CHAPTER IV

## भूमौ नीलवपनाद द्वादशवर्ष पर्यन्त भूमरे शुद्धि

क्षत्रियेण यदा स्पृष्ट उच्छिष्टेन कदाचन ।
स्नानं जप्यन्तु कुर्व्वीत दिनस्यार्द्धेन शुध्यति ॥ ९ ॥

If he is, on any occasion, touched by a *Śūdra* who has not washed his mouth after taking meals, he should bathe and recite [the *Gāyatrī*] and shall become purified by [fasting for] half-a-day. (9)

वैश्येन तु यदा स्पृष्टः शुना शूद्रेण वा द्विजः ।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ १० ॥

If a *Vipra* is [similarly] touched by a *Vaiśya*, a dog or a *Śūdra*, he shall after fasting for one night, become purified with the *Pañcagavya*. (10)

अनुच्छिष्टेन संस्पृष्टो स्नानं येन विधीयते ।
तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत् ॥ ११ ॥

If [a *Brāhmaṇa*] is touched by a person who has still the leavings of food in his mouth, by being touched by whom in a pure state he is required to take [a purificatory] bath, he should have to perform the *Prājāpatya*. (11)

अत उर्ध्वं प्रवक्ष्यामि नीलीवस्त्रस्य वै विधिम् ।
स्त्रीणां क्रीडार्थसंयोगे शयनीये न दुष्यति ॥ १२ ॥

Hereafter I shall describe the regulations relating to the use of clothes dyed with indigo. There is no sin [in using them] while lying down on bed for co-habiting with one's wife. (12)

पालने विक्रये चैव तद्वृत्तेरुपजीवने ।
पतितस्तु भवेद्विप्रस्त्रिभिः कृच्छ्रैर्व्यपोहति ॥ १३ ॥

By rearing up indigo plants, by selling them, and acquiring his livelihood therefrom, a *Vipra* becomes degraded; and he is freed from the sin by three distressing penances. (13).

स्नानं दानं जपो होमः स्वाध्यायः पितृतर्पणम् ।
वृथा तस्य महायज्ञा नीलीवस्त्रस्य धारणात् ॥ १४ ॥

[Sacrificial] bath, charity, recitation [of *Mantras*], the offering of oblations to the Sacred Fire, Vedic study and the offering of oblations to the departed Manes as well as the [Five] great *Yajñas* (Sacrifices) become profitless to a person, from the use of a cloth dyed with indigo. (14)

नीलीरक्तं यदा वस्त्रमज्ञानेन तु धारयेत् ।
अहो रात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १५ ॥

If one, out of ignorance, puts on a cloth dyed with indigo, one, after fasting for a day and night, becomes purified with the *Pañcagavya*. (15)

नीलीदारु यदा भिन्द्याद्ब्राह्मणं वै प्रमादतः ।
शोणितं दृश्यते यत्र द्विजश्चान्द्रायणं चरेत् ॥ १६ ॥

If by his carelessness an indigo wood pierces the body of a *Brāhmaṇa*, and if blood is seen there, the twice born person should perform the *Cāndrāyaṇa*. (16)

नीलीवृक्षेण पक्वन्तु अन्नमश्नाति चेद्द्विजः ।
आहारवमनं कृत्वा पञ्चगव्येन शुध्यति ॥ १७ ॥

If a twice born person eats rice boiled with the sticks of an indigo plant, he should, by vomitting out the food, be purified with the *Pañcagavya*. (17)

भक्षन् प्रमादतो नीलीं द्विजातिस्त्वसमाहितः ।
त्रिषु वर्णेषु सामान्यं चान्द्रायणमिति स्थितिम् ॥ १८ ॥

The three *Varṇas* should perform the *Cāndrāyaṇa*, if twice born persons, carelessly and out of error, eat indigo: for this is the rule. (18)

नीलीरक्तेन वस्त्रेण यदन्नमुपनीयते ।
नोपतिष्ठति दातारं भोक्ता भुङ्क्तं तु किल्विषम् ॥ १९ ॥

The food, that is brought by a person putting on a cloth dyed with indigo, stands the giver in good stead, [but] the partaker thereof merely eats sin. (19)

नीलीरक्तेन वस्त्रेण यत् पाके श्रपितं भवेत् ।
तेन भुक्तेन विप्राणां दिनमेकमभोजनम् ॥ २० ॥

Fasting for a day [is laid down] for *Vipras* fed with the rice which is boiled by [a person putting on] a raiment dyed with indigo. (20)

मृते भर्त्तरि या नारी नीलीवस्त्रं प्रधारयेत् ।
भर्त्ता तु नरकं याति सा नारी तदनन्तरम् ॥ २१ ॥

The husband of the woman, who on the demise of her consort, puts on a raiment dyed with indigo, goes to hell. The woman, too, [goes to hell] thereafter. (21)

नील्या चोपहते क्षेत्रे शस्यं यत्तु प्ररोहति ।
अभोज्यं तद्द्विजातीनां भुक्त्वा चान्द्रायणं चरेत् ॥ २२ ॥

The corns, which one grows on a field sullied with the sowing of indigo, are unworthy of being eaten by the twice born. By eating [them, one] should perform the *Cāndrāyaṇa*. (22)

देवद्रोण्यां वृषोत्सर्गे यज्ञे दाने तथैव च।
अत्र स्थानं न कर्त्तव्यं दूषिता च वसुन्धरा ॥ २३ ॥

Such a place (*i.e.,* where indigo has been sown) should never be used for a procession with idols for the dedication of a bull, for celebrating a sacrifice or for making gifts; for the earth [there] has become contaminated. (23)

वापिता यत्र नीली स्यात्तावद्भूरशुचिर्भवेत्।
यावद्द्वादशवर्षाणि अत ऊर्ध्वं शुचिर्भवेत् ॥ २४ ॥

The ground, where indigo has been sown, remains impure for twelve years and becomes pure thereafter. (24)

भोजने चैव पाने च तथा चौषधभेषजैः।
एवं म्रियन्ते या गावः पादमेकं समाचरेत् ॥ २५ ॥

One should perform a penance, consisting of one portion, for those kine which are killed by being given [too much] food or drink, or by the administration of medicine. (25)

घण्टाभरणदोषेण यत्र गौर्विनिपीड्यते।
चरेदर्द्धं व्रतं तेषां भूषणार्थं हि तत् कृतम् ॥ २६ ॥

One should perform half the part of a penance where kine are killed or distressed by the defect of bells or other ornaments; for that has been made for decorating them. (26)

दमने दामने रोधे अवघाते च वैकृते।
गवा प्रभवता यातैः पादोनं व्रतमाचरेत् ॥ २७ ॥

While controlling, binding with a rope, obstructing, or by an accident or otherwise, if kine are killed, one should perform the penance exempted one forth (27)

अङ्गुष्ठपर्व्वमात्रस्तु बाहुमात्रः प्रमाणतः।
सपल्लवश्च साग्रश्च दण्ड इत्यभिधीयते ॥ २८ ॥

[The branch of a tree] of the bulk of a thumb-joint, measuring an arm in length, covered with leaves and having a top is called a *Daṇḍa* (rod). (28)

दण्डादुक्ताद्यदन्येन पुरुषा प्रहरन्ति गाम् ।
द्विगुणं गोव्रतं तेषां प्रायश्चित्तं विशोधनम् ॥ २९ ॥

If a person strikes a cow with any [implement] other than the rod mentioned above, twofold is the penance for him for his purification. (29)

शृङ्गभङ्गे त्वस्थिभङ्गे चर्म्मनिर्म्मोचने तथा ।
दशरात्रं चरेत् कृच्छ्रं यावत् स्वस्थो भवेत्तदा ॥ ३० ॥

In breaking her horns or bones or by lynching her, one should perform a penance for ten nights if she recovers by that time. (30)

गोमूत्रेण च सम्मिश्रं यावकञ्चोपजायते ।
एतदेव हितं कृच्छ्रमिदमाङ्गिरसं मतम् ॥ ३१ ॥

[In that case,] one should live on barley mixed with the urine of a cow. This is the most wholesome panance as viewed by Aṅgiras. (31)

असमर्थस्य बालस्य पिता वा यदि वा गुरुः ।
यमुद्दिश्य चरेद्धर्म्मं पापं तस्य न विद्यते ॥ ३२ ॥

Sin does not continue in him for whom, the father or preceptor of an incapable person or child performs a penance. (32)

## CHAPTER V

## गोवधप्रायश्चित स्त्रीशुद्धि वर्णनम्

अशीतिर्यस्य वर्षाणि बालो वा न्यूनषोडशः ।
प्रायश्चित्तार्द्धमर्हन्ति स्त्रियो रोगिण एव च ॥ ३३ ॥

One, who is aged eighty years, a child of less than sixteen years of age, women and diseased person are allowed to perform half the penance. (33)

मूर्च्छिते पतिते चापि गवि यष्टिप्रहारिते ।
गायत्र्यष्टसहस्रन्तु प्रायश्चित्तं विशोधनम् ॥ ३४ ॥

If a cow, when beaten with a stick, swoons away or drops down, [the recitation of] the *Gāyatrī* for eight thousand times is the purifying penance. (34)

# CHAPTER VI

## अन्न भक्षणेन भेदान्तर पापवर्णनम् द्विविवाहिताया कन्याया अन्न भक्षणेन प्रायश्चितम्

स्नात्वा रजस्वला चैव चतुर्थेऽह्नि विशुध्यति।
कुर्य्याद्रजसि निवृत्तेऽनिवृत्ते न कथञ्चन॥ ३५॥

A woman in [her] menses, becomes pure on the fourth day after bathing. She should perform [a penance] after her menstrual period and never within. (35)

रोगेण यद्रजः स्त्रीणामत्यर्थं हि प्रवर्त्तते।
अशुच्यरता न तेन स्युस्तासां वैकारिकं हि तत्॥ ३६॥

When the cataminal flow of women becomes excessive for any disease, they do not become impure by that: for this is not natural with them but the reverse of it. (36)

साध्वाचारा न तावत् स्याद्रजो यावत् प्रवर्त्तते।
वृत्ते रजसि गम्या स्त्री गृहकर्म्मणि चैन्द्रिये॥ ३७॥

One does not become of pure conduct so long as the menstrual flow continues. When the menses is stopped, a woman may be employed in domestic works and known for sexual purpose. (37)

प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी।
तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शुध्यति॥ ३८॥

On the first day [of the menses], she is a *Cāṇḍāla*-woman; on the second, she is the mulderess of a *Brāhmaṇa;* on the third, she is called a washer-woman; and on the fourth day, she becomes purified. (38)

रजस्वला यदा स्पृष्टा शुना शूद्रेण चैव हि।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति॥ ३९॥

When [a *Brāhmaṇa*] is touched by a woman in [her] menses, by a dog or by a *Śūdra,* he becomes purified by the Pañcagavya after fasting for a night. (39)

द्वावेतावशुची स्यातां दम्पती शयनं गतौ।
शयनादुत्थिता नारी शुचिः स्यादशुचिः पुमान्॥ ४०॥

A married couple is impure as long as they lie together on bed. Getting up from the bed, a woman becomes pure but the man continues still impure. (40)

गण्डूषं पादशौचञ्च न कुर्य्यात् कांस्यभाजने।
भस्मना शुध्यते कांस्यं ताम्रमम्लेन शुध्यति ॥ ४१ ॥

One should never rinse his mouth of wash his feet [with water placed] in a belmetal vessel. Belmetal is purified by ashes; and copper, by acid. (41)

रजसा शुध्यते नारी नदी वेगेन शुध्यति।
भूमौ निक्षिप्य षण्मासमत्यन्तोपहतं शुचिः ॥ ४२ ॥

A woman is purified by her menses; and a river, by its current. [A stone vessel, etc.,] greatly crusted with impurities, becomes pure by being left on the ground for six months. (42)

गवाघ्रातानि कांस्यानि शूद्रोच्छिष्टानि यानि तु।
भस्मना दशभिः शुध्येत् काकेनोपहते तथा ॥ ४३ ॥

Belmetal vessels, smelt by kine and those containing leavings of food partaken of by a *Śūdra*, are purified by being kept in ashes for ten days. Similarly those, sullied by crows, [are purified]. (43)

शौचं सौवर्णरौप्याण्यां वायुनार्केन्दुरश्मिभिः ॥ ४४ ॥

The purification of gold and silver [is encompassed] by air and the rays of the sun and moon. (44)

रेतः स्पृष्टं शवस्पृष्टमाविकञ्च न दुष्यति।
अद्भिर्मृदा च तन्मात्रं प्रक्षाल्य च विशुध्यति ॥ ४५ ॥

A woolen cloth is not sullied when marked with semen or touched by a dead body. It becomes pure when the part [affected] is washed by water and earth. (45)

शुष्कमन्नमविप्रस्य भुक्त्वा सप्ताहमृच्छति।
अन्नं व्यञ्जनसंयुक्तमर्द्धमासेन जीर्य्यति ॥ ४६ ॥

By taking dried food, (cakes, etc.,) of his (a *Śūdra's*), a *Vipra* must observe a penance for a week. Food, accompanied with curry, is digested in a fortnight. (46)

पयो दधि च मासेन षण्मासेन घृतं तथा ।
तैलं संवत्सरेणैव कोष्ठे जीर्य्यति वा न वा ॥ ४७ ॥

Milk and curd [are digested] within a month; and clarified butter, within six months. It is doubtful if oil is digested in the stomach within year. (47)

यो भुङ्क्ते हि च शूद्रान्नं मासमेकं निरन्तरम् ।
इह जन्मनि शूद्रत्वं मृतः श्वा चाभिजायते ॥ ४८ ॥

He who continually partakes of a *Śūdra's* food for one month, becomes a *Śūdra* in this birth and is born as a dog after death. (48)

शूद्रान्नं शूद्रसम्पर्कः शूद्रेण च सहासनम् ।
शूद्राज्ज्ञानागमः कश्चिज्ज्वलन्तमपि पातयेत् ॥ ४९ ॥

[Partaking of] a *Śūdra's* food, associating with a *Śūdra*; sitting with a *Śūdra* acquiring knowledge from a *Śūdra*, degrade even one burning with *Brahma*-energy. (49)

अप्रणामे तु शूद्रोऽपि स्वस्ति यो वदति द्विजः ।
शूद्रोऽपि नरकं याति ब्राह्मणोऽपि तथैव च ॥ ५० ॥

The twice-born person, who utters benediction before a *Śūdra* and salutes him,—that *Brāhmaṇa* as well as the *Śūdra* go to hell. (50)

दशाहाच्छुध्यते विप्रो द्वादशाहेन भूमिपः ।
पाक्षिकं वैश्य एवाह शूद्रो मासेन शुध्यति ॥ ५१ ॥

A *Vipra* is purified on the tenth day; and a *Kṣatriya*, on: the twelfth day. A fortnight, it is said, [is for] a *Vaiśya* and a Śūdra is purified in a month. (51)

This refers to impurity consequent on the birth or death of a *Sapiṇḍa* relation.

अग्निहोत्रो च यो विप्रः शूद्रान्नञ्चैव भोजयेत् ।
पञ्च तस्य प्रणश्यन्ति आत्मा वेदास्त्रयोऽग्नयः ॥ ५२ ॥

The soul the Veda (Vedic study) and the Three Fires,—these five are destroyed, if an *Agnihotrin-Vipra* partakes of a *Śūdra's* food. (52)

शूद्रान्नेन तु भुक्तेन यो द्विजो जनयेत् सुतान्।
यस्यान्नं तस्य ते पुत्रा अन्नाच्छुक्रं प्रवर्त्तते ॥ ५३ ॥

If a twice-born person, being fed by a Śūdra's food, procreates sons, those sons belong to him (*i.e.*, the *Śūdra* who gives the food): for semen originates from food. (53)

शूद्रेण स्पष्टमुच्छिष्टं प्रमादादथ पाणिना।
तद्द्विजेभ्यो न दातव्यमापस्तम्बोऽब्रवीन्मुनिः ॥ ५४ ॥

Any article touched by a *Śūdra,* or any residue of his food, should not be given to a twice-born out of carelessness or with the one palm. So the ascetic Āpastambā has said. (54)

ब्राह्मणस्य सदा भुङ्क्ते क्षत्रियस्य च पर्व्वसु।
वैश्यस्यापत्सु भुञ्जीत न शूद्रस्यपि कदाचन ॥ ५५ ॥

One may always take a *Brāhmaṇa's* food, a *Kṣatrīya's,* on *Parva*-days; a *Vaiśya's,* in times of calamity; but never a *Śūdra's.* (55)

ब्राह्मणान्ने दरिद्रत्वं क्षत्रियान्ने पशुस्तथा।
वैश्यान्नेन तु शूद्रत्वं शूद्रान्ने नरकं ध्रुवम् ॥ ५६ ॥

[By taking] a *Brāhmaṇa's* food, [one attains to] poverty; [by taking] a *Kṣatrīya's* food, [one becomes] a beast; [by taking] a *Vaiśya's* food, one becomes a *Śūdra;* [and by taking] a *Śūdra's* food, forsooth, goes to hell. (56)

It means that a *Brāhmaṇa* should not beg his food from another *Brāhmaṇa* and live thereon. This *Śloka* entails restriction about taking food from the various eastes.

अमृतं ब्राह्मणस्यान्नं क्षत्रियान्नं पयः स्मृतम्।
वैश्यस्य चान्नमेवान्नं शूद्रान्नं रुधिरः ध्रुवम् ॥ ५७ ॥

The food, [offered] by a *Brāhmaṇa,* is ambrosia; that by a *Kṣatrīya* is known as milk; that by a *Vaiśya* is simple food; and the food [offered] by a *Śūdra,* is certainly blood. (57)

दुष्कृतं हि मनुष्याणामन्नमाश्रित्य तिष्ठति।
यो यस्यान्नं समश्नाति स तस्याश्नाति किल्विषम् ॥ ५८ ॥

The iniquity of human beings stands resting on their food. One eats the sin of a person whose food he partakes of. (58)

सूतकेषु यदा विप्रो ब्रह्मचारी जितेन्द्रियः ।
पिबेत् पानीयमज्ञानाद्भुङ्क्ते भुक्तमथापि वा ॥ ५९ ॥
उत्तीर्य्याचम्य उदकमवतीर्य्य उपस्पृशेत् ।
एवं हि समुदाचारी वरुणेना भिमन्त्रितः ॥ ६० ॥

When a *Vipra,* who leads the life of a religious student and has mastered his senses, drinks any drink and unknowingly takes any food from persons suffering from the impurity of birth, he should vomit it out, rinse his mouth and bathe after going into the water. Then reciting the *Varuṇa-Mantra,* he should be qualified to perform his own work. (59—60)

अग्न्यागारे गवां गोष्ठे देवब्राह्मणसन्निधौ ।
आहारे जपकाले च पादुकानां विसर्ज्जनम् ॥ ६१ ॥

One should leave off his shoes [before entering] the house in which the Sacred Fire is deposited, a cow-pen and the presence of a Deity, or a *Brāhmaṇa,* [and before] taking his meals, or reciting [the *Gāyatrī*]. (61)

पादुकासनमारूढो गेहात् पञ्चगृहं व्रजेत् ।
छेदयेत्तस्य पादौ तु धार्म्मिकः पृथिवीपतिः ॥ ६२ ॥

[If a person] putting on [his] sandals, goes, from his house, to the Five Rooms, a pious King should cut off his two legs. (62)

The Five Rooms are,—the room for the Fire, the cow-pen, that of an idol, that of a *Brāhmaṇa,* the one in which one takes meals and the one in which the recitation of the *Gāyatrī* is performed.

अग्निहोत्री तपस्वी च श्रोत्रियो वेदपारगः ।
एते वै पादुकैर्य्यान्ति शेषान् दण्डेन ताडयेत् ॥ ६३ ॥

An *Agnihotrin* (*i.e.,* who maintains the Sacred Fires) an ascetic, a *Śrotriya,* one who has completely studied the *Vedās* these may go there with [their] sandals on; others must be chastised with punishment. (63)

## CHAPTER VII

## दोषयुक्त मनुष्यान्न वर्णनम् राजान्नं शूद्रांन्न च तेज वीर्यह्रसकत्वं

जन्म प्रभृति संस्कारे बालस्यान्नस्य भोजने।
असपिण्डैर्न भोक्तव्यं श्मशानान्ते विशेषतः ॥ ६४ ॥

[On the *Śrāddha*] of a son who had gone through all the *Saṁskāras* from the birth to the *Cūdā*, especially after the cremation rite (*i.e.*, on the first *Śrāddha*), food should be partaken of only by the *Sapiṇḍas*. (64)

याचकान्नं नवश्राद्धमपि सूतकभोजनम्।
नारी प्रथमगर्भेषु भुङ्क्त्वा चान्द्रायणं चरेत् ॥ ६५ ॥

By taking the food of a professional beggar, that at a new *Śrāddha*, that at the birth of a child and that at the *Garbhādhāna* ceremony of a woman, one should perform the *Cāndrāyaṇa*. (65)

## CHAPTER VIII

## सूतकान्नमलतुल्यं वर्णन मिति

अन्यदत्ता तु या कन्या पुनरन्यस्य दीयते।
तस्याश्चान्नं न भोक्तव्यं पुनर्भूः सा प्रगीयते ॥ ६६ ॥

One should not eat the food of a maiden, who, after having been promised to be given away in marriage to one, is actually given to another. She is designated *Punarbhū*. (66)

पूर्व्वश्च स्रावितो यश्च गर्भो यश्चाप्यसंस्कृतः।
द्वितीये गर्भसंस्कारस्तेन शुद्धिर्विधीयते ॥ ६७ ॥

If abortion takes place before the celebration of the *Saṁskāras*, *Puṁsavana*, or the *Sīmantonnayana*, then, it is laid down, [the child in the womb] is purified with [the performance of] the purificatory rites in the second conception. (67)

राजाद्यैर्दशभिर्म्मासैर्यावत् तिष्ठति गुर्व्विणी ।
तावद्रक्षा विधातव्या पुनरन्यो विधीयते ॥ ६८ ॥

As long as a pregnant woman remains within ten months (*i.e.*, does not give birth to a child), she should be protected by the king and others. Thereafter some other arrangement should be made. (68)

भर्तृशासनमुल्लङ्घ्य या च स्त्री विप्रवर्त्तते ।
तस्याश्चैव न भोक्तव्यं विज्ञया कामचारिणी ॥ ६९ ॥

The food of a woman, who, disregarding the command of her husband, acts against him, should never be taken. She is known as one acting at her will. (69)

अनपत्या तु या नारी नाश्नीयात्तद्गृहेऽपि वै ।
अथ भुङ्क्ते तु यो मोहात् पूयसं नरकं व्रजेत् ॥ ७० ॥

One should not take food in the house of a woman who has no issue. He, who does so out of stupefaction, goes to the *Pūyasa*-hell. (70)

स्त्रिया धनन्तु यो मोहादुपजीवन्ति बान्धवाः ।
स्त्रिया यानानि वासांसि ते पापा यान्त्यधोगतिम् ॥ ७१ ॥

The relations, who out of stupefaction live upon a woman's wealth or use her clothes and conveyances—sinful wights [as they are], go to hell. (71)

राजान्नं हरते तेजः शूद्रान्नं ब्रह्मवर्च्वसम् ।
सूतकेषु च यो भुङ्क्ते स भुङ्क्ते पृथिवीमलम् ॥ ७२ ॥

A king's food steals energy and a *Śūdra's* food destroys *Brahma*-energy. But one, who takes food from persons suffering from impurity, eats the dirt of the [entire] earth. (72)

THE END.

# अत्रिसंहिता
# Atri Saṁhitā

## CHAPTER I

## धर्मशास्त्रोपदेशवर्णनम्

हुताग्निहोत्रमासीनमत्रिं वेदविदां वरम्।
सर्व्वशास्त्रविधिज्ञातमृषिभिश्च नमस्कृतम्॥ १॥
नमस्कृत्य च ते सर्व्वे इदं वचनमब्रुवन्।
हितार्थं सर्व्वलोकानां भगवन् कथयस्व नः॥ २॥

Having saluted *Atri*, the foremost of those conversant with the *Vedas*, informed of the regulations of all the Scriptures, adored of all the *Ṛsis*, seated at ease after offering oblations at an *Agnihotra*, all [the *Ṛsis*] gave vent to these words:— 'For the behoof of all the worlds, describe, O lord unto us [the religious institutes]. (1—2)

अत्रिरुवाच।

वेदशास्त्रार्थतत्त्वज्ञा यन्मां पृच्छथ संशयम्।
तत् सर्व्वं सम्प्रवक्ष्यामि यथादृष्टं यथाश्रुतम्॥ ३॥

*Atri* said:—

"O ye conversant with the essence of the *Vedas* and other Scriptures, I shall describe all that has-been seen and heard by me [for the determination of] the doubt [about] which you have asked me. (3)

सर्व्वतीर्थान्युपस्पृश्य सर्व्वान् देवान् प्रणम्य च।
जप्त्वा तु सर्व्वसूक्तानि सर्व्वशास्त्रानुसारतः॥ ४॥
सर्व्वपापहरं नित्यं सर्व्वसंशयनाशनम्।
चतुर्ण्णामपि वर्णानामत्रिः शास्त्रमकल्पयत्॥ ५॥

Having rinsed his mouth with the waters of all the sacred places, bowed unto all the Deities, and recited all the *Sūktas*, *Atri*, following all the Scriptures, determined, for the four *Vārṇas*, a Religious Code, destructive of all sins, eternal and dissipating all doubts. (4—5)

ये च पापकृतो लोके ये चान्ये धर्म्मदूषका: ।
सर्व्वं पापै: प्रमुच्यन्ते श्रुत्वेदं शास्त्रमुत्तमम् ॥ ६ ॥

Listening to this most excellent Code of religious injunctions, those, who commit iniquities in this world, and others, who vilify religion, are freed from all sins. (6)

तस्मादिदं वेदविद्भिरध्येतव्यं प्रयत्नत: ।
शिष्येभ्यश्च प्रवक्तव्यं सद्वृत्तेभ्यश्च धर्म्मत: ॥ ७ ॥

Therefore this should be carefully studied by those who are conversant with the *Vedas* and be communicated fairly unto disciples endued with good conduct. (7)

अकुलीने ह्यसद्वृत्ते जडे शूद्रे शठे द्विजे ।
एतेष्वेव न दातव्यमिदं शास्त्रं द्विजोत्तमै: ॥ ८ ॥

[The knowledge of] this *Śāstra* should not be given by the foremost of the twice-born unto those born in bad families, those leading a bad life, those who are foolishly ignorant, and deceitful twice-born persons. (8)

एकमप्यक्षरं यस्तु गुरु: शिष्ये निवेदयेत् ।
पृथिव्या नास्ति तद्द्रव्यं यद्दत्त्वा ह्यनृणी भवेत् ॥ ९ ॥

Even, if the preceptor communicates one letter to a disciple, there is no article on earth, by presenting which he may be freed from his debt. (9)

एकाक्षरं प्रदातारं यो गुरुं नाभिमन्यते ।
शुनां योनिशतं गत्वा चाण्डालेष्वपि जायते ॥ १० ॥

He, who does not regard a preceptor, the giver of even one letter, is born amongst the *Cāṇḍālas* after having gone through a hundred births in the canine species. (10)

वेदं गृहीत्वा य: कश्चिच्छास्त्रञ्चैवावमन्यते ।
स सद्य: पशुतां याति सम्भवानेकविंशतिम् ॥ ११ ॥

He, who having taken [lessons in] a *Veda*, disregards the other Scriptures, is immediately born in the species of beasts for twenty-one times. (11)

स्वानि कर्म्माणि कुर्व्वाणा दूरे सन्तोऽपि मानवाः ।
प्रिया भवन्ति लोकस्य स्वे स्वे कर्म्मण्यवस्थिताः ॥ १२ ॥

Those men, who perform their respective duties, become, by following their own works, beloved of the people, even if they live at a distance. (12)

कर्म्म विप्रस्य यजनं दानमध्ययनं तपः ।
प्रतिग्रहोऽध्यापनञ्च याजनञ्चेति वृत्तयः ॥ १३ ॥

To celebrate sacrifices, to make gifts and to study the *Vedas*—[these three are] the religious works of a *Vipra;* to accept presents, to deliver instructions [in the *Vedas*], and to officiate at sacrifices [are the means of his] livelihood. (13)

क्षत्रियस्यापि यजनं दानमध्ययनं तपः ।
शस्त्रोपजीवनं भूतरक्षणञ्चेति वृत्तयः ॥ १४ ॥

To celebrate sacrifices, to make gifts, and to study [the *Vedas*], [are] the religious works of *Kṣatrīya;* to live by arms, to protect mankind [are his means of] livelihood. (14)

दानमध्ययनं वापि यजनञ्चेति वै विशः ।
वार्त्ता शूद्रस्य शुश्रूषा द्विजानां कारुकर्म्म च ॥ १५ ॥

To make gifts, to study [the *Vedas*], and to celebrate sacrifices [are the religious works of] a *Vaiśya;* and agriculture [is his secular work]. To serve the twice-born [is the religious work of] the *Śūdras;* and the work of art [is his secular work]. (15)

मयैष धर्म्मोऽभिहितः संस्थिता यत्र वर्णिनः ।
बहुमानमिह प्राप्य प्रयान्ति परमां गतिम् ॥ १६ ॥

By following these Institutes [which] have been described by me, the *Varṇas* come by most excellent condition after attaining to great honours in this world. (16)

ये त्यक्तारः स्वधर्म्मस्य परधर्म्मे व्यवस्थिताः ।
तेषां शास्त्रिकरो राजा स्वर्गलोके महीयते ॥ १७ ॥

The king, who punishes them who, renouncing their own religion, follow another's, becomes glorified in the celestial region. (17)

आत्मीये संस्थितो धर्म्मे शूद्रोऽपि स्वर्गमश्नुते ।
परधर्म्मो भवेत्त्याज्यः सुरूपा परदारवत् ॥ १८ ॥

By following his own religion even a *Śūdra* enjoys the celestial region. Another's religion should be renounced like the most beautiful wife of another person. (18)

वध्यो राज्ञा स वै शूद्रो जपहोमपरश्च यः ।
ततो राष्ट्रस्य हन्तासौ यथा वह्नेश्च वै जलम् ॥ १९ ॥

The *Śūdra*, who engages in the recitation [of the *Gāyatrī*] and the offering of oblations to the Sacred Fire, should be killed by the king; for by that he becomes the destroyer of the kingdom as the water is of fire. (19)

प्रतिग्रहोऽध्यापनञ्च तथाऽविक्रेयविक्रयः ।
याज्यं चतुर्भिरप्येतैः क्षत्रविट्पतनं स्मृतम् ॥ २० ॥

Acceptance of gifts, giving instructions [in the *Vedas*], selling an article which should not be sold, and officiating as a priest at a sacrifice—the doing of these four, [is described] in the *Smṛtis* as outcasting the *Kṣatriya* and the *Vaiśya*.(20)

सद्यः पतति मांसेन लाक्षया लवणेन च ।
त्र्यहेन शूद्रो भवति ब्राह्मणः क्षीरविक्रयात् ॥ २१ ॥

[By selling] meat, shell-lac and salt, [a *Brāhmaṇa*] becomes immediately outcasted. By selling milk, a *Brāhmaṇa* becomes a *Śūdra* within three days. (21)

अव्रताश्चानधीयाना यत्र भैक्षचरा द्विजाः ।
तं ग्रामं दण्डयेद्राजा चौरभक्तप्रदं वधैः ॥ २२ ॥

The king should punish, with life, the village harbouring thieves by giving alms to the twice-born, who do not perform religious rites and study the *Vedas*. (22)

विद्वद्भोज्यमविद्वांसो येषु राष्ट्रेषु भुञ्जते ।
तेऽप्यनावृष्टिमिच्छन्ति महद्वा जायते भयम् ॥ २३ ॥

The kingdom, where the ignorant partake of the food which should be taken by the learned, courts draught (want of rain); or a great calamity appears there. (23)

ब्राह्मणान् वेदविदुषः सर्व्वशास्त्रविशारदान् ।
तत्र वर्षति पर्ज्जन्यो यत्रैतान् पूजयेन्नृपः ॥ २४ ॥

There the god of rain pours down showers where the king adores these—the *Brāhmaṇas* learned in the *Vedas* and well-versed in all the scriptures. (24)

त्रयो लोकास्त्रयो वेदा आश्रमाश्च त्रयोऽग्नयः ।
एतेषां रक्षणार्थाय संसृष्टा ब्राह्मणाः पुरा ॥ २५ ॥

Formerly the *Brāhmaṇas* were created for protecting all these, the three regions (heaven, earth, and firmament), the three *Vedas* (*Ṛk, Yajus,* and the *Sāman*), the *Āśramas* (orders, and the three Fires). (25)

उभे सन्ध्ये समाधाय मौनं कुर्व्वन्ति ये द्विजाः ।
दिव्यवर्षसहस्राणि स्वर्गलोके महीयते ॥ २६ ॥

The twice-born who perform both the *Sandhyā* adoiations by abstaining from speech, remain gloriously in the celestial region for a thousand celestial years. (26)

य एवं कुरुते राजा गुणदोषपरीक्षणम् ।
यशः स्वर्गं नृपत्वञ्च पुनः कोषं समृद्धयेत् ॥ २७ ॥

The king, who examines the virtue and sin [of all the four *Varṇas*], attains to fame, celestial region and solidarity of [his] kingdom; and his treasury becomes replenished again. (27)

दुष्टस्य दण्डः सुजनस्य पूजा न्यायेन कोषस्य च सम्प्रवृद्धिः ।
अपक्षपातोऽर्थिषु राष्ट्ररक्षाः पञ्चैव यज्ञाः कथिता नृपाणाम् ॥२८ ॥

The punishment of the wicked, the adoration of the pious, the enrichment of the treasury by fair means impartiality towards those who approach him with prayers, and the protection of the kingdom,—these five have been spoken of as the sacrifices for the kings. (28)

यत् प्रजापालने पुण्यं प्राप्नुवन्तीह पार्थिवाः ।
न तु क्रतुसहस्रेण प्राप्नुवन्ति द्विजोत्तमाः ॥ २९ ॥

The *Brāhmaṇas* by a thousand sacrifices, do not attain to that piety which the kings do by protecting their subjects. (29)

अलाभे देवखातानां ह्रदेषु च सरःसु च।
उद्धृत्य चतुरः पिण्डान् पारके स्नानमाचरेत् ॥ ३० ॥

In the absence of watery expanses attached to temples, [one should bathe] in lakes and ponds. By taking up four *Piṇḍas* [made of clay], one should bathe [in a tank] belonging to another. (30)

वसाशुक्रमसृङ्मज्जा मूत्रविट्कर्णविड्नखाः ।
श्लेष्मास्थिदूषिकाः स्वेदो द्वादशैते नृणां मलाः ॥ ३१ ॥

Fast, semen, blood, marrow, urine, excreta, dirt of the ears, nails, phlegm, bones, dirt of the eye, and drops of perspiration,—these twelve are the dirts of men. (31)

षण्णां षण्णां क्रमेणैव शुद्धिरुक्ता मनीषिभिः ।
मृद्वारिभिश्च पूर्व्वेषामुत्तरेषान्तु वारिणा ॥ ३२ ॥

The purification of each six, in order, has been described by the learned sages;—the first six [are purified] by earth and water; and the second six, by mere water. (32)

शौचमङ्गलानायासा अनसूयास्पृहा दमः ।
लक्षणानि च विप्रस्य तथा दानं दयापि च ॥ ३३ ॥

Purity, desire for doing good unto others, absence of exertion, absence of jealousy, absence of avarice, self-restraint, charity and mercy are the characteristics of a *Brāhmaṇa*. (33)

न गुणान् गुणिनो हन्ति स्तौति चान्यान् गुणानपि ।
न हसेच्चान्यदोषांश्च सानसूया प्रकीर्त्तिता ॥ ३४ ॥

A really accomplished person does not try to suppress another's merit: he praises another's accomplishments; he does not laugh at another's shortcomings; [such a spirit] is called *Anasūya* (want of jealousy). (34)

अभक्ष्यपरिहारश्च संसर्गश्चाप्यनिन्दितैः ।
आचारेषु व्यवस्थानं शौचमित्यभिधीयते ॥ ३५ ॥

Renunciation of forbidden food, association with those who are not badly spoken of, and abiding by good conduct—is spoken of as *Śouca* (purity). (35)

प्रशस्ताचरणं नित्यमप्रशस्तविवर्ज्जनम् ।
एतद्धि मङ्गलं प्रोक्तमृषिभिधर्म्मदर्शिभिः ॥ ३६ ॥

To follow good conduct always and to renounce a bad one, has been described as *Maṅgala* by the *Ṛṣis* well-read in Religious Codes. (36)

शरीरं पीड्यते येन शुभेन त्वशुभेन वा ।
अत्यन्तं तन्न कुर्व्वीत अनायासः स उच्यते ॥ ३७ ॥

One should not do, to an excess, what afflicts the body, whether good or bad. This is called *Anāyāsa* (want of exertion). (37)

यथोत्पन्नेन कर्त्तव्यः सन्तोषः सर्व्ववस्तुषु ।
न स्पृहेत् परदारेषु सास्पृहा परिकीर्त्तिता ॥ ३८ ॥

One should be contented with all articles, whenever what arrives; one should not long for another's wives; this is called *Asprhā* (want of desire). (38)

बाह्यमाध्यात्मिकं वापि दुःखमुत्पाद्यतेऽपरैः ।
न कुप्यति न चाहन्ति दम इत्यभिधीयते ॥ ३९ ॥

If external or spiritual pain is created by others, and one is not offended and does not wreak revenge, it (*i.e.*, the spirit) is called *Dama*. (39)

अहन्यहनि दातव्यमदीनेनान्तरात्मना ।
स्तोकादपि प्रयत्नेन दानमित्यभिधीयते ॥ ४० ॥

Even from a limited income, something should be given away daily with care and liberal spitit. This is called *Dāna* (charity). (40)

परस्मिन् बन्धुवर्गे वा मित्रे द्वेष्ये रिपौ तथा ।
आत्मवद्वर्त्तितव्यं हि दयैषा परिकीर्त्तिता ॥ ४१ ॥

One should behave, like his own self, towards others, his own relations and friends, him who envies him, and an enemy. This is called *Dayā* (mercy). (41)

यश्चैतैर्लक्षणैर्युक्तो गृहस्थोऽपि भवेद्द्विजः ।
स गच्छति परं स्थानं जायते नेह वै पुनः ॥ ४२ ॥

A twice-born person, even if he be a householder, who is possessed of all these marks, attains to the highest station [after death], and is not born again in this world. (42)

अग्निहोत्रं तपः सत्यं वेदानाञ्चैव पालनम् ।
आतिथ्यं वैश्वदेवश्च (श्च) इष्टमित्यभिधीयते ॥ ४३ ॥

Maintenance of the Sacred Fires, and the adoration of the *Vaiśvadevas* are called *Iṣṭa* (holy ceremony or sacrifice.) (43)

वापीकूपतडागादिदेवतायतनानि च ।
अन्नप्रदानमारामाः पूर्त्तमित्यभिधीयते ॥ ४४ ॥

[The excavation of] tanks, wells, and other watery expanses, [the construction of] temples, [the distribution of] food, and [the laying out of] pleasure-gardens are called. *Pūrta* (acts of pious liberality). (44)

इष्टं पूर्त्तं प्रकर्त्तव्यं ब्राह्मणेन प्रयत्नतः ।
इष्टेन लभते स्वर्गं पूर्त्तेन मोक्षमाप्नुयात् ॥ ४५ ॥

Both *Iṣṭa-*, and *Pūrta-*, [acts] should, with care, be performed by a *Brāhmaṇa*. By the *Iṣṭa* one attains to the celestial region; and by the *Pūrta*, emancipation. (45)

इष्टापूर्त्तौ द्विजातीनां सामान्यौ धर्म्मसाधनौ ।
अधकारी भवेच्छूद्रः पूर्त्ते धर्म्मे न वैदिके ॥ ४६ ॥

Twice-born persons have equal rights in the religious acts of *Iṣṭa* and *Pūrta*. A *Śūdra* is qualified to perform the *Iṣṭa*, but not the Vedic rites. (46)

यमान् सेवेत सततं न नित्यं नियमान् बुधः ।
यमान् पतत्यकुर्व्वाणो नियमान् केवलान् भजन् ॥ ४७ ॥

A learned person should always observe the *Yamas* (moral or religious duties or observances), but not the *Niyamas* (religious austerities) daily. By performing the *Niyamas* always and disregarding the *Yamas*, one becomes degraded. (47)

आनृशंस्यं क्षमा सत्यमहिंसा दानमार्ज्जवम् ।
प्रीतिः प्रसादो माधुर्य्यं मार्द्दवञ्च यमाः दश ॥ ४८ ॥

Absence of cruelty, forgiveness, truthfulness, abstention from injury, charity, simplicity, love cheerfulness, sweetness [of temper], and mildness,—these are the ten *Yamas*. (48)

शौचमिज्या तपो दानं स्वाध्यायोपस्थनिग्रहः ।
व्रतमौनोपवासाश्च स्नानञ्च नियमाः दश ॥ ४९ ॥

Purity, [celebration of] sacrifice, austerity, [making] gift, Vedic study, abstention from undue sexual intercourse, [observance of] vow, abstention from speech, fasting and bathing,—these ten are the *Niyamas*. (49)

प्रतिकृतिं कुशमयीं तीर्थवारिषु मज्जयेत् ।
यमुद्दिश्य निमज्जेत अष्टभागं लभेत सः ॥ ५० ॥

One should immerse an image made of *Kuśa*-grass in sacred waters. He, for whom it is immersed, gains eight parts of the purity. (50)

मातरं पितरं वापि भ्रातरं सुहृदं गुरूम् ।
यमुद्दिश्य निमज्जेत द्वादशांशफलं लभेत् ॥ ५१ ॥

[The person],—mother, father, brother, friend, or the preceptor, for whom one bathes,—attains to twelve portions of the fruit [thereof]. (51)

अपुत्रेणैव कर्त्तव्यः पुत्र-प्रतिनिधिः सदा ।
पिण्डोदकक्रियाहेतोर्यस्मात् तस्मात् प्रयत्नतः ॥ ५२ ॥

The representative of a son should be appointed by a sonless person with care, for the rite of offering *Piṇḍa* and water. (52)

i.e., should adopt a son.

पिता पुत्रस्य जातस्य पश्येच्च जीवतो मुखम् ।
ऋणमस्मिन् संनयति अमृतत्वञ्च गच्छति ॥ ५३ ॥

If a father sees the face of a living son born, he is freed form the debt [he owes to his ancestors] and attains to immortality. (53)

जातमात्रेण पुत्रेण पितॄणामनृणी पिता ।
तदह्नि शुद्धिमाप्नोति नरकात्त्रायते हि सः ॥ ५४ ॥

With the very birth of a son, a father is freed from his ancestral debt and attains to purification on that very day, for he (*i.e.*, the son) liberates him from the hell. (54)

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् ।
यजते चाश्वमेधञ्च नीलं वा वृषमुत्सृजेत् ॥ ५५ ॥

Many sons should be desired: for if any [of them] would go to *Gayā*, or celebrate a Horse-Sacrifice, or dedicate a *Nīla Vṛṣa*. (55)

A bull that has white tail, hoops and horns and other limbs red.

काङ्क्षन्ति पितरः सर्वे नरकान्तरभीरवः ।
गयां यास्यति यः पुत्रः स नस्त्राता भविष्यति ॥ ५६ ॥

All the departed Mane's, dreading hell, desire for "to the son, who would go to *Gayā* and become our saviour." (56)

फल्गुतीर्थे नरः स्नात्वा दृष्ट्वा देवं गदाधरम् ।
गयाशीर्षं पदाक्रम्य मुच्यते ब्रह्महत्यया ॥ ५७ ॥

By bathing in the holy [river] *Phalga*, seeing the Deity *Gadādhara* (the holder of mace, *Viṣṇu*) and touching the head of *Gayā* (*Asura*) with his feet, one is freed [even] from [the sin of] Brahmanicide. (57)

महानदीमुपस्पृश्य तर्पयेत् पितृदेवताः ।
अक्षयान् लभते लोकान् कुलञ्चैव समुद्धरेत् ॥ ५८ ॥

He who touching the water of a great river [like the Gaṅgā] gratifies the *Pitṛs* with oblations of water, attains to eternal regions and delivers his own family. (58)

शङ्कास्थाने समुत्पन्ने भक्ष्यभोगविवर्जिते ।
आहारशुद्धिं वक्ष्यामि तन्मे निगदतः शृणु ॥ ५९ ॥

Listen to me discoursing, I shall describe the [means of] purification of the food [when it is taken] in a dangerous place, where there is no desirable and pure food. (59)

अक्षारलवणं भैक्ष्यं पिबेद्ब्राह्मीं सुवर्च्चसम् ।
त्रिरात्रं शङ्खपुष्पीं वा ब्राह्मणः पयसा सह ॥ ६० ॥

A *Brāhmaṇa* should take food for three days without salt or drink the extract of powerful *Brāhmī*-tree or *Śaṅkhapuṣpī* with milk. (60)

मद्यभाण्डाद्द्विजः कश्चिदज्ञानात् पिबते जलम् ।
प्रायश्चित्तं कथं तस्य मुच्यते केन कर्म्मणा ॥ ६१ ॥

If a twice-born person, out of ignorance, drinks water from a vessel used for spirituous liquors, what is his penance, and by what rite is he freed [from the sin]? (61)

पलाशविल्वपत्राणि कुशान् पद्मान्युडुम्बरम् ।
क्वाथयिता पिबेदापस्त्रिरात्रेणैव शुद्ध्यति ॥ ६२ ॥

By making a decoction [of] *Palāśa, Vilva, Kuśa,* lotus and *Udumbara,* leaves, one should drink it; [by doing so] for three nights, one attains to purification. (62)

सायं प्रातस्तु यः सन्ध्यां प्रमादाद् विक्रमेत् सकृत् ।
गायत्र्यास्तु सहस्रं हि जपेत् स्नात्वा समाहितः ॥ ६३ ॥

He, who out of carelessness fails to perform the *Sandhyā* once, either in the morning or in the evening, should, with a concentrated mind, recite, after bathing, the *Gāyatrī* for a thousand times. (63)

शोकाक्रान्तोऽथ वा श्रान्तः स्थितः स्नानजपाद्बहिः ।
ब्रह्मकूर्च्चं चरेद्भक्त्या दानं दत्त्वा विशुध्यति ॥ ६४ ॥

If laden with grief or being fatigued, one goes out (*i.e.*, fails to do) the bathing and recitation, one should, with reverence, perform the *Brahma-Kūrca*, and purify [oneself] by making gifts. (64)

गवां शृङ्गोदके स्नात्वा महानद्युपसङ्गमे ।
समुद्रदर्शनेनैव व्यालदष्टः शुचिर्भवेत् ॥ ६५ ॥

One, bitten by a serpent, shall be purified by bathing in the water on the horns of kine, or at the confluence of great rivers, or by seeing the ocean. (65)

वृकश्वानश्रृगालैस्तु यदि दष्टश्च ब्राह्मणः ।
हिरण्योदकसंमिश्रं घृतं प्राश्य विशुध्यति ॥ ६६ ॥

If a *Brāhmaṇa* is bitten by a wolf, dog, or a jackal, he shall be purified by drinking clarified butter mixed with water [sanctified with] gold. (66)

ब्राह्मणी तु शुना दष्टा जम्बुकेन वृकेण वा ।
उदितं ग्रहनक्षत्रं दृष्ट्वा सद्यः शुचिर्भवेत् ॥ ६७ ॥

But a *Brāhmaṇa*-lady, if bitten by a dog, jackal or a wolf, shall be immediately purified on seeing the rise of a star or a planet. (67)

सव्रतश्च शुना दष्टस्त्रिरात्रमुपवासयेत् ।
सघृतं यावकं प्राश्य व्रतशेषं समापयेत् ॥ ६८ ॥

Bitten by a dog, a person, while in the observance of a vow, should fast for three nights. By eating barley boiled with clarified butter, he should bring about the termination of his vow. (68)

मोहात् प्रमादात् संलोभाद्व्रतभङ्गन्तु कारयेत् ।
त्रिरात्रेणैव शुध्येत पुनरेव व्रती भवेत् ॥ ६९ ॥

He, who breaks a religious observance out of stupefaction, ignorance or avarice, shall be purified by [fasting for] three nights. He should again undertake that religious observance. (69)

ब्राह्मणान्नं यदुच्छिष्टमश्नात्यज्ञानतो द्विजः ।
दिनद्वयन्तु गायत्र्या जपं कृत्वा विशुध्यति ॥ ७० ॥

If a *Brāhmaṇa* unknowingly takes the residue of another *Brāhmaṇas* food,' he becomes purified by reciting the *Gāyatrī* for a couple of days. (70)

क्षत्रियान्नं यदुच्छिष्टमश्नात्यज्ञानतो द्विजः ।
त्रिरात्रेण भवेच्छुद्धिर्यथा क्षत्रे तथा विशि ॥ ७१ ॥

If a *Brāhmaṇa* unknowingly takes the residue of a *Kṣatrīya's* food, he becomes purified by [fasting for] three nights. As in [the case of a *Kṣatrīya*, so it is [in that] of a *Vaiśya*. (71)

अभोज्यान्नं तथा भुक्त्वा स्त्रीशूद्रोच्छिष्टमेव वा ।
अग्ध्वा मांसमभक्ष्यन्तु संप्तरात्रं यवान् पिबेत् ॥ ७२ ॥

By taking forbidden food, the residue of a food partaken of by a *Śūdra* or a woman, or by eating forbidden meat, one should drink the extract of barley for seven nights. (72)

शुना चैव तु संस्पृष्टस्तस्य स्नानं विधीयते ।
तदुच्छिष्टन्तु सम्प्राश्य षण्मासान् कृच्छ्रमाचरेत् ॥ ७३ ॥

Bathing is laid down [for a person] touched by a dog. By partaking of the food taken by a dog, he should perform a distressing penance for six months. (73)

असंस्पृष्टेन संस्पृष्टः स्नानं तेन विधीयते ।
तस्य चोच्छिष्टमश्नीयात् षण्मासान् कृच्छ्रमाचरेत् ॥ ७४ ॥

By being touched by castes that should not be touched, one should bathe. He, who takes the residue of their food, should perform a distressing penance for six months. (74)

अज्ञानात् प्राश्य विण्मूत्रं सुरासंस्पृष्टमेव च ।
पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातयः ॥ ७५ ॥

By unknowingly taking excreta, urine or articles contaminated by spirituous liquor, the three twice-born *Varṇas* should have again to perform all the purificatory rites. (75)

वपनं मेखला दण्डो भैक्षचर्य्यव्रतानि च ।
निवर्त्तन्ते द्विजातीनां पुनःसंस्कारकर्मणि ॥ ७६ ॥

In performing again the purificatory rites, twice-born persons would not be required to shave their heads, hold girdles, carry staffs, or perform the practice of begging alms. (76)

गृहशुद्धिं प्रवक्ष्यामि अन्तःस्थशवदूषिताम् ।
प्रायोज्यं मृण्मयं भाण्डं सिद्धमन्नं तथैव च ॥ ७७ ॥

I shall now describe the purification of a house contaminated by a dead body being placed inside. Earthen vessels and boiled rice of the place should be left off. (77)

गृहान्निष्क्रम्य तत्सर्व्वं गोमयेनोपलेपयेत् ।
गोमयेनोपलिप्याथ च्छागेनाघ्रापयेत् पुनः ॥ ७८ ॥

By taking out all those articles from the house, one should have it pasted with cowdung; and, then, smelt by a goat. (78)

ब्राह्मैर्मन्त्रैस्तु पूतन्तु हिरण्यकुशवारिभिः ।
तैरेवाभ्युक्ष्य तद्वेश्म शुध्यते नात्र संशयः ॥ ७९ ॥

Being sanctified with the *Brāhma-Mantra* and sprinkled with the water of *Kuśa* and gold that house becomes purified. There is not the least doubt in it. (79)

राज्ञान्त्यैः श्वपचैर्व्वापि बलाद्विचालितो द्विजः ।
पुनः कुर्व्वीत संस्कारं पश्चात् कृच्छ्रत्रयञ्चरेत् ॥ ८० ॥

A twice-born person, having been forcibly misguided by a king, or a degraded caste, should first undergo through all the purificatory rites and then perform three distressing penances. (80)

शुना चैव तु संस्पृष्टस्तस्य स्नानं विधीयते ।
तदुच्छिष्टन्तु संप्राश्य यत्नेन कृच्छ्रमाचरेत् ॥ ८१ ॥

Bathing is laid down for him who is touched by a dog. By taking the residue of its food, he should, with care, perform the distressing penance [of *Prājāpatya*]. (81)

अतः परं प्रवक्ष्यामि सूतकस्य विनिर्णयम् ।
प्रायश्चित्तं पुनश्चैव कथयिष्याम्यतः परम् ॥ ८२ ॥

I shall, hereafter, describe the regulations about impurity. And later on I shall, again, discourse on penances. (82)

एकाहाच्छुध्यते विप्रो योऽग्निवेदसमन्वितः ।
त्र्यहात् केवलवेदस्तु निर्गुणो दशभिर्दिनैः ॥ ८३ ॥

A *Brāhmaṇa*, who maintains the Sacred Fires and is well-read in the *Vedas*, becomes purified in one day; one, who has only mastered the *Vedas*, in three days; and one, who is shorn of all accomplishments, in ten days. (83)

व्रतिनः शास्त्रपूतस्य आहिताग्नेस्तथैव च।
राज्ञस्तु सूतकं नास्ति यस्य चेच्छति ब्राह्मणः॥ ८४॥

There is no impurity for a person who, being purified by (*i.e.*, according to the injunctions of) the *Śāstras*, is engaged in the performance of a religious rite, as well as for him who maintains the Sacred Fires, for the king, and for him for whom a *Brāhmaṇa* so desires. (84)

ब्राह्मणो दशरात्रेण द्वादशाहेन भूमिपः।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति॥ ८५॥

A *Brāhmaṇa* becomes purified in ten nights; a *Kṣatrīya,* in twelve days; a Vaiśya, in fifteen days; and Śūdra, in a month. (85)

सपिण्डानान्तु सर्व्वेषां गोत्रजः साप्तपौरुषः।
पिण्डाश्चोदकदानञ्च शावाशौचं तथानुगम्॥ ८६॥

Funeral cakes and water should be offered to all the *Sapiṇḍas,* born in the same family, up to the seventh generation. Impurity, consequent on a death, should follow the same [precedent]. (86)

चतुर्थे दशरात्रं स्यात् षडहः पञ्चमे तथा।
षष्ठे चैव त्रिरात्रं स्यात् सप्तमे द्व्यहमेव वा॥ ८७॥

अष्टमे दिनमेकन्तु नवमे प्रहरद्वयम्।
दशमे स्नानमात्रेण सूतके तु शुचिर्भवेत्॥ ८८॥

The impurity [consequent on a birh] extends for ten nights in the fourth generation; for six days, in the fifth; for three nights, in the sixth; for two days, in the seventh; for one day, in the eight; and two *praharas,* in the ninth. In an impurity, consequent on a birth, in the tenth [generation], one becomes purified by mere bathing. (87—88)

मृतसूतके दासीनां पत्नीनाञ्चानुलोमिनाम्।
स्वामितुल्यं भवेच्छौचं मृते स्वामिनि यौनिकम्॥ ८९॥

The impurity, of female servants and of wives taken from inferior castes, consequent on a death or a birth, should be like that of the husband; and the husband being dead, [the impurity should be like that of] the family of birth. (89)

शवस्पृष्टतृतीयस्तु सचेलः स्नानमाचरेत्।
चतुर्थे सप्तभैक्षं स्यादेष शावविधिः स्मृतः ॥ ९० ॥

The third [person], touching a dead body, (i.e., one, who touches a person touching one who has touched a dead body,) should bathe with his raiment on; the fourth, should eat by begging from seven houses. Such is the regulation, of the *Smṛti*, relating to the touching of a dead body. (90)

एकत्र संस्कृतानान्तु मातृणामेकभोजिनाम्।
स्वामितुल्यं भवेच्छौचं विभक्तानां पृथक् पृथक् ॥ ९१ ॥

[On the birth of death of a co-wife's son], the impurity, of wives married at the same time and living conjointly, should be like that of their husband. [But] when living separately, [their impurity would be] separate (*i.e.*, according to each ones caste). (91)

उष्ट्रीक्षीरमवीक्षीरं यच्चान्नं मृतसूतके।
पाचकान्नं नवश्राद्धं भुक्त्वा चान्द्रायणञ्चरेत् ॥ ९२ ॥

*By drinking the milk of a she-camel or that of a she-goat,* or by taking food [rendered impure] on account of a birth or death, or that of a cook, or that at a new *Śrāddha*, one should perform a. *Cāndrāyaṇa*. (92)

सूतकान्नमधर्म्माय यस्तु प्राश्नाति मानवः।
त्रिरात्रमुपवासः स्यादेकरात्रं जले वसेत् ॥ ९३ ॥

The man, who partakes of an impure food having an irreligious act in view (*i.e.*, with a desire of not performing the *Sandhyā*-adoration, etc.,) should fast for three nights and reside in the water for one night. (93)

महायज्ञविधानन्तु न कुर्य्यान्मृतजन्मनि।
होमः तत्र प्रकुर्व्वीत शुष्कान्नेन फलेन वा ॥ ९४ ॥

On the occasion of a birth or death, one should not make arrangements for any great sacrifice, but with dry food or fruits, one should perform [the usual] *Homa*. (94)

बालस्त्वन्तर्दशाहे तु पञ्चत्वं यदि गच्छति ।
सद्य एव विशुद्धिः स्यान्न प्रेतं नैव सूतकम् ॥ ९५ ॥

Immediate is the purification, if a child dies within ten days of its birth; [no impurity, consequent on its] birth or death, should continue. (95)

कृतचूडस्तु कुर्व्वीत उदकं पिण्डमेव च ।
स्वधाकारं प्रकुर्व्वीत नामोच्चारणमेव च ॥ ९६ ॥

After the ceremony of tonsure, [a boy] is qualified to perform the rite of offering water and funeral balls and recite the *Śvadhā* and the name. (96)

ब्रह्मचारी यतिश्चैवं मन्त्रे पूर्व्वकृते तथा ।
यज्ञे विवाहकाले च सद्यः शौचं विधीयते ॥ ९७ ॥

A religious student and a *Yatin* [become immediately purified]. In the recitation of the *Mantras* determined upon before, in a sacrifice, and in a marriage [wherein the rite of the *Vṛddhi-Śrāddha* has been performed], immediate purification is laid down. (97)

विवाहोत्सवयज्ञेषु अन्तरामृतसूतके ।
पूर्व्वसङ्कल्पितार्थस्य न दोषश्चात्रिरब्रवीत् ॥ ९८ ॥

There is no sin, if any intervening impurity, consequent on a birth or death, takes place, in the celebration of a marriage, festivity, or a sacrifice, determined upon before. So *Atri* has said. (98)

मृतसंजननादूर्द्ध्वं सूतकादो विधीयते ।
स्पर्शनाचमनाच्छुद्धिः सूतिकाञ्चेन्न संस्पृशेत् ॥ ९९ ॥

The purifiacation, it is laid down, [for the impurity] of touching, on account of the birth of a stillborn child, [is effected] by rinsing the mouth, if one has not touched the mother who has given birth to such a child. (99)

पञ्चमेऽहनि विज्ञेयः संस्पर्शः क्षत्रियस्य तु ।
सप्तमेऽहनि वैश्यस्य विज्ञेयं स्पर्शनं बुधैः ॥ १०० ॥

The touching of a *Kṣatriya* on the fifth day, and of a *Vaiśya* on the seventh day, is known *(i.e.,* sanctioned) by the learned. (100)

दशमेऽहनि शूद्रस्य कर्त्तव्यं स्पर्शनं बुधैः ।
मासेनैवात्मशुद्धिः स्यात् सूतके मृतके तथा ॥ १०१ ॥

The touching of the *Śūdra* on the tenth day has been sanctioned by the learned. On the occasion of a birth or death, the purification of self effected in a month. (101)

व्याधितस्य कदर्य्यस्य ऋणग्रस्तस्य सर्व्वदा ।
क्रियाहीनस्य मूर्खस्य स्त्रीजितस्य विशेषतः ॥ १०२ ॥

व्यसनासक्तचित्तस्य पराधीनस्य नित्यशः ।
स्वाध्यायव्रतहीनस्य सततं सूतकं भवेत् ॥ १०३ ॥

Perpetual impurity attaches to one who is always sickly, one who does not perform religious rites, one who is ignorant, one who is notoriously henpecked, one who is grossly inclined to vile practices, one who is always dependent upon others, and one who abstains from Vedic study and the vow of celibacy. (102—103)

द्वे कृच्छ्रे परिवित्तेस्तु कन्यायाः कृच्छ्रमेव च ।
कृच्छ्रातिकृच्छ्र दातुः स्याद्धेतुःसान्तपनं स्मृतम् ॥ १०४ ॥

Two *Prājāpatyas* are laid down in the *Smṛti* for a *Parivitti* (an elder brother whose younger brother is married before him); one, for the maiden [so married]; the most distressing of all penances, for the person who gives away [a maiden in such a marriage]; and *Sāntapanam*, for the *Parivetta* (a younger brother married before his elder brother). (104)

कुब्जवामनखञ्जेषु गर्हितेऽथ जडेषु च ।
जात्यन्धवधिरे मूके न दोषः परिवेदने ॥ १०५ ॥

There is no sin in a younger brother's marrying before his elder, [if the latter is] hunchbacked, dwarf, lame, of ensurable conduct, ignorant of the *Vedas*, or by birth blind, deaf or dumb. (105)

क्लीवे देशान्तरस्थे च पतिते व्रजितेऽपि वा ।
योगशास्त्राभियुक्ते च न दोषः परिवेदने ॥ १०६ ॥

[The elder brother] being a eunuch, residing in another country, being outcasted, adopting the life of renunciation, being

devoted to the study of the *Yoga-Śāstra*, there is no sin in the younger brother's marrying before his elder. (106)

पिता पितामहो यस्य अग्रजो वापि कस्यचित् ।
नाग्निहोत्राधिकारोऽस्ति न दोषः परिवेदने ॥ १०७ ॥

There is no sin in the younger brother's marrying before his elder, if his father, grandfather or elder brother had not been qualified to maintain the Sacred Fires. (107)

भार्य्यामरणपक्षे वा देशान्तरगतेऽपि वा ।
अधिकारी भवेत् तत्र तथा पातकसंयुते ॥ १०८ ॥

In the case of the death [of the elder brother's wife, or in the case of his going to another country, or on his being sullied with a sin, [a younger brother] becomes qualified [to maintain the Sacred Fire]. (108)

ज्येष्ठो भ्राता यदा तिष्ठेदाधानं नैव कारयेत् ।
अनुज्ञातस्तु कुर्व्वीत शङ्खस्य वचनं यथा ॥ १०९ ॥

If the eldest brother lives near, but does not maintain, the Sacred Fire, [a younger brother], permitted by him, may do so; such is the deliverance of Śaṅkha. (109)

नाग्नयः परिविन्दन्ति न वेदा न तपांसि च ।
न च श्राद्धं कनिष्ठो वै विना चैवाभ्यनुज्ञया ॥ ११० ॥

[The maintenance of] the Sacred Fire, [the study of] the *Vedas*, [the practice of] the austerities shall not contaminate [a younger brother] with the sin of taking before. But a younger brother can never perform a *Śrāddha* without the permission [of the eldest brother]. (110)

तस्माद्धर्म्मं सदा कुर्य्याच्छ्रुतिस्मृत्युदितञ्च यत् ।
नित्यनैमित्तिकं काम्यं यच्च स्वर्गस्य साधनम् ॥ १११ ॥

The daily and occassional rites described in the *Śruti* and the religious rites performed with the sole intention of attaining to the celestial region, one should always perform and acquire piety therefrom. (111)

एकैकं वर्द्धयेन्नित्यं शुक्ले कृष्णं च ह्रासयेत् ।
अमावास्यां न भुञ्जीत एष चान्द्रायणो विधिः ॥ ११२ ॥

In the light-fortnight, one should increase [the number of morsels] one by one, [and similarly] decrease it in the dark-fortnight. One should not take meals on the *Amāvāsyā*. Such is the regulation about *Cāndrāyaṇa*. This had been described by the ancient sages as destructive of mighty iniquities. (112)

एकैकं ग्रासमश्नीयात् त्र्यहाणि त्रीणि पूर्व्ववत् ।
त्र्यहं परञ्च नाश्नीयादतिकृच्छ्रं तदुच्यते ॥ ११३ ॥
इत्येतत् कथितं पूर्वैमहापातकनाशम् ।
वेदाभ्यासरतं क्षान्तं महायज्ञक्रियापरम् ॥ ११४ ॥
न स्पृशन्तीह पापानि महापातकजान्यपि ।

[One should] take only one morsel [only] every three days as before, and fast for the last three days. This is called *Atikṛcchra*. (113-115)

Sins, begotten of heinous crimes [like Brahmanicide, etc.], do not touch one who is given to the study of the *Vedas*, forgiving, and devoted to the performance of great sacrifices.

वायुभक्ष्यो दिवा तिष्ठेद्रात्रिञ्चैवाप्सु सूर्य्यदृक् ॥ ११५ ॥
जप्त्वा सहस्रं गायत्र्याः शुद्धिर्ब्रह्मवधादृते ॥

By seeing the sun during the day, living on air only, and reciting the *Gāyatrī* a thousand times, and living in the water during the night, one becomes purified except in Brahmanicide. (115-116)

पद्मोडुम्बरविल्वैश्च कुशोऽश्वत्थपलाशयोः ॥ ११६ ॥
एतेषामुदकं पीत्वा पर्णकृच्छ्रन्तदुच्यते ।

[One attains to purification] by drinking the decoction of lotus, *Udumbara*, *Vilva*, *Kuśa Aśvattha*, and *Palāśa*, leaves, This is called *Parṇakṛcchra*. (116-117)

पञ्चगव्यञ्च गोक्षीरदधिमूत्रसकृद्घृतम् ॥ ११७ ॥
जग्ध्वा परेऽह्युपवसेदेष सान्तपनो विधिः ।

By drinking the *Pañcagavya,* (milk, curd, urine of a cow, cowdung, and clarified butter made of the milk of a cow), one should fast the next day. This is the regulation about *Sāntapana.* (117-118)

पृथक्सान्तपनैर्द्रव्यैः षडहः सोपवासकः ॥ ११८ ॥
सप्ताहेन तु कृच्छ्रोऽयं महासान्तपनं स्मृतम् ।

By taking each article of the *Sāntapana* (such as the milk, curd, etc.,) for six days, one should fast on the seventh. This penance, extending over seven days, is called, in the *Smṛti, Mahā-Sāntapana.* (118-119)

त्र्यहं सायं त्र्यहं प्रातस्त्र्यहं भुङ्क्ते त्वयाचितम् ॥ ११९ ॥
त्र्यहं परञ्च नाश्नीयात् प्राजापत्यो विधिः स्मृतः ।

[One should take these articles] in the evening for three days, and in the morning for three days; [then one should] take unsolicited food for three days; then one should take no food for three days; this is the regulation of the *Prājāpatya* described in the *Smṛti.* (119-120)

सायन्तु द्वादश ग्रासाः प्रातः पञ्चदश स्मृताः ॥ १२० ॥
अयाचिते चतुर्व्विंश परेऽह्न्यनशनं स्मृतम् ।

[In this penance,] twelve morsels in the evening; fifteen, in the morning; and twenty-four, [in the period] when unsolicited [food is to be taken];—are sanctioned by the Smṛti. One should, as laid down in the *Smṛti,* fast [for the last three] days (120-121)

कुक्कुटाण्डप्रमाणं स्याद्यावद्यास्य मुखं विशेत् ॥ १२१ ॥
एतद्ग्रास विजानीयाच्छुद्ध्यर्थं कायशोधनम् ॥

Know that for purification, a body-purifying morsel should be made of the size of a hen-egg or of the size of that which could conveniently be taken in one's mouth. (121-122)

त्र्यहमुष्णं पिबेदापस्त्र्यहमुष्णं पिबेत् पयः ॥ १२२ ॥
त्र्यहमुष्णं घृतं पीत्वा वायुभक्षो दिनत्रयम् ॥

[In a *Taptakṛcchra*,] one should drink hot water for three days; and hot milk for [another] three days. And drinking hot clarified butter for three days, one should live on air for [the next] three days. (122-123)

षट्पलानि पिबेदापस्त्रिपलन्तु पयः पिबेत् ॥ १२३ ॥
पलमेकन्तु वै सर्पिस्तप्तकृच्छ्रं विधीयते ।

One should drink water to the measure of Six *Palas* [for three days], and milk to the measure of three *palas* [for another three days]; and one *pala* of clarified butter [for the next three days]. Such is the regulation of the *Taptakṛcchra*. (123-124)

दध्ना च त्रिदिनं भुङ्क्ते त्र्यहं भुङ्क्ते च सर्पिषा ॥ १२४ ॥
क्षीरेण तु त्र्यहं भुङ्क्ते वायुभक्षो दिनत्रयम् ।

One should take curd for three days; clarified butter for three days, [and] milk for [another] three days; and live on air for [the next] three days. (124-125)

त्रिपलं दधिक्षीरेण पलमेकन्तु सर्पिषा ॥ १२५ ॥
एतदेव व्रतं पुण्यं वैदिकं कृच्छ्रमुच्यते ।

One should take curd and milk to the measure of three *palas* and one *pala* of clarified butter. This is called the sacred Vedic penance of *Kṛcchra*. (125-126)

एकभुक्तेन नक्तेन तथैवायाचितेन च ॥ १२६ ॥
उपवासेन चैकेन पादकृच्छ्रः प्रकीर्त्तितः ।

One should take one meal for a day, live on unsolicited food for one night and fast for a day. This is called *Pādakṛcchra*. (126-127)

कृच्छ्रातिकृच्छ्रः पयसा दिवसानेकविंशतिम् ॥ १२७ ॥
द्वादशाहोपवासेन पराकः परिकीर्त्तितः ।

If one lives on milk for twenty-one days, [the penance is called *Kṛcchrātikṛcchra*. And it is called *Parāka* when one fasts for twelve days. (127-128)

पिण्याकदधिशक्तूनां ग्रासश्च प्रतिवासरम् ॥ १२८ ॥
एकैकमुपवासः स्यात् सौम्यकृच्छ्रः प्रकीर्त्तितः ।

If one takes every day a morsel of oil-cake curd and powdered grain [for four days] and fasts for another day, [the penance] is called *Soumyakṛchraḥ*. (128-129)

एषां त्रिरात्रमभ्यासादेकैकस्य यथाक्रमम् ॥ १२९ ॥
तुलापुरुष इत्येष ज्ञेयः पञ्चदशाह्किः ।

If each one of all these is performed, in order, for three days, (the penance) is known as *Tulāpuruṣa* [extending over] fifteen days. (129-130)

कपिलागोस्तु दुग्धायाः धारोष्णं यत् पयः पिबेत् ॥ १३० ॥
एष व्यासकृतः कृच्छ्रः श्वपाकमपि शोधयेत् ।

One should drink the tepid milk flowing from [the udders of] a *Kapilā*-(cow) when milched. This is the penance *Vyāsakṛtaḥ* (performed by *Vyāsa*). It purifies even a *Caṇḍāla*. (130-131)

निशायां भोजनञ्चैव तज्ज्ञेयं नक्तमेव तु ॥ १३१ ॥
अनादिष्टेषु पापेषुचान्द्रायणमथोदितम् ।

To take meals in the night is known as *Nakta* (*Vrata* or night penance). *Cāndrāyaṇa* is spoken of [as the penance] for sins for which no expiation is laid down. (131-132)

अग्निष्टोमादिभिर्यज्ञैरिष्टैर्द्विगुणदक्षिणैः ॥ १३२ ॥
यत् फलं समवाप्नोति तथा कृच्छ्रैस्तपोधनः ।

Persons, having asceticism for wealth, obtain the same fruits by these penances, as they get by performing *Agniṣṭoma* and other Sacrifices with twofold sacrificial presents. (132-133)

वेदाभ्यासरतः क्षान्तो धर्म्मशास्त्राण्यवेक्षयेत् ॥ १३३ ॥
शौचाचारसमायुक्तो गृहस्थोऽपि हि मुच्यते ।

One, given to the study of the *Vedas* and of forgiving, [disposition], if he makes enquiries into the *Dharma-Śāstras*; and a householder too, if he is endued with purity and good conduct;—become freed [from sins]. (133-134)

उक्तमेतद्द्विजातीनां महर्षे श्रूयतामिति ॥ १३४ ॥
अतः परं प्रवक्ष्यामि स्त्रीशूद्रपतनानि च ।

[The religious rites] of the twice-born have been described. O great *Ṛṣi*, hear, I shall hereafter describe what brings about the fall of *Śūdras* and women. (134-135)

जपस्तपस्तीर्थयात्रा प्रव्रज्या मन्त्रसाधनम् ॥ १३५ ॥
देवताराधनञ्चैव स्त्रीशूद्रपतनानि षट् ।

Recitation [of the *Gāyatrī* ], austerity, and journeys to sacred places, adoption of a *Sannyāsa*-life, practice of *Mantras* and adoration of Deities,—these six bring about the fall on women and *Śūdras*. (135-136)

जीवद्भर्त्तरि या नारी उपोष्य व्रतचारिणी ॥ १३६ ॥
आयुष्यं हरते भर्त्तुः सा नारी नरकं व्रजेत् ।

The woman, who, during the lifetime of her husband, fasts while performing a religious rite, robs the longevity of her husband. Such a woman goes to hell. (136-137)

तीर्थस्नानार्थिनी नारी पतिपादोदकं पिबेत् ॥ १३७ ॥
शङ्करस्यापि विष्णोर्व्वा प्रयाति परमं पदम् ।

A woman, desirous of bathing in a sacred water, should drink the water washing the feet of her husband, of Śiva or of Viṣṇu. She should, thereby, attain to the most excellent station. (137-138)

जीवद्भर्त्तरि वामाङ्गी मृते वापि सदक्षिणः ॥ १३८ ॥
श्राद्धे यज्ञे विवाहे च पत्नी दक्षिणतः सदा ।

A woman is [always] the left limb, the husband being alive or dead; and he, the right one. But in a *Śrāddha*, sacrifice, and marriage, a wife should always [be placed] in the right (138-139)

सोमः शौचं ददौ तासां गन्धर्व्वाश्च तथाङ्गिराः ॥ १३९ ॥
पावकः सर्व्वमेध्यञ्च मेध्यं वै योषिता सदा ।

Soma (the Moon), the *Gandharvas*, and the *Aṅgiraḥ* have conferred purity on them; and Fire, all holiness. Woman are, therefore, always holy. (139-140)

जन्मना ब्राह्मणो ज्ञेयः संस्कारैर्द्विज उच्यते ॥ १४० ॥
विद्यया याति विप्रत्वं श्रोत्रियस्त्रिभिरेव च ।

By birth, one is known as a *Brāhmaṇa;* and by the purificatory rites, he is called a *Dvija* (twice-born). He attains to the dignity of a *Vipra* by learning; and by these three, to that of a *Śrotriya*. (140-141)

वेदशास्त्राण्यधीते यः शास्त्रार्थञ्च निषेवते ॥ १४१ ॥
तदासौ वेदवित् प्रोक्तो वचनं तस्य पावनम्

He, who studies the *Veda-Śāstra* and follows the import of Scriptural injunctions, is called a *Vedavid* (one knowing the *Vedas);* his utterance is sanctifying. (141-142)

एकोऽपि वेदविद्धर्म्मं यं व्यवस्येद्द्विजोत्तमः ॥ १४२ ॥
स ज्ञेयः परमो धर्म्मो नाज्ञानामयुतायुतैः ।

That religion is to be known as the highest which a leading *Brāhmaṇa,* knowing the *Vedas,* follows—but not that which is followed by ten thousand illiterate persons. (142-143)

पावका इव दीप्यन्ते जपहोमैर्द्विजोत्तमाः ॥ १४३ ॥
प्रतिग्रहेणनश्यन्ति वारिणा इव पावकः ।

By reciting [the *Gāyatrī*] and making *Homa* (offering oblations to the Fire), foremost persons of the twice-born race shine like fire; and [they] meet with ruin, by accepting presents like fire by water. (143-144)

तान् प्रतिग्रहजान् दोषान् प्राणायामैर्द्विजोत्तमाः ॥ १४४ ॥
उत्सादयन्ति विद्वांसो वायुर्मेघानिवाम्बरे ।

Like the wind driving away the clouds in the sky, the learned and foremost twice-born persons dissipate the sins begotten of accepting presents, by *Prāṇāyāma*. (144-145)

भुक्त्वाचम्य यदा विप्र आर्द्रपाणिस्तु तिष्ठति ॥ १४५ ॥
लक्ष्मीर्बलं यशस्तेज आयुश्चैव प्रहीयते ।

When a *Vipra,* after taking his meals or rinsing his mouth, remains with a wet hand, he gets his wealth, strength, fame, energy and life lessened. (145-146)

यस्तु भोजनशालायामासनस्थ उपस्पृशेत् ॥ १४६ ॥
तस्यान्नं नैव भोक्तव्यं भुक्त्वा चान्द्रायणं चरेत् ।

One should not partake of his food, who, seated on his seat, rinses his mouth in the dining room; and by taking it, one should perform a *Cāndrāyaṇa*. (146-147)

पात्रोपरिस्थितं पात्रं यः संस्थाप्य उपस्पृशेत् ॥ १४७ ॥
तस्यान्नं नैव भोक्तव्यं भुक्त्वा चान्द्रायणं चरेत् ।
न देवास्तृप्तमायान्ति दातुर्भवति निष्फलम् ॥ १४८ ॥

One should not partake of his food, who placing a vessel on his seats, rinses his mouth; and by taking it, one should perform a *Cāndrāyaṇa*. (147-148)

हस्तं प्रक्षाल्य यस्त्वापः पिबेद्भुक्त्वा द्विजोत्तमः ।
तदन्नमसुरैर्भुक्तं निराशाः पितरो गताः ॥ १४९ ॥

[If] the foremost of the twice-born, after taking his meals and washing his hands, drinks the water thereof the *Asuras* partake of his food; and the departed Manes go back disappointed. (149)

नास्ति वेदात् परं शास्त्रं नास्ति मातुः परो गुगुः ।
नास्ति दानात् परं मित्रमिह लोके परत्र च ॥ १५० ॥
अपात्रे ह्यपि यद्दत्तं दहत्यासप्तमं कुलम् ।

There is no *Śāstra* superior to the *Veda;* there is no elderly person superior to the mother; and there is no friend superior to charity both in this world and in the next. But what is given to an unworthy person, consumes the family up to the seventh generation. (150-151)

हव्यं देवा न गृह्णन्ति कव्यञ्च पितरस्तथा ॥ १५१ ॥
आयसेन तु पात्रेण यदन्नमुपदीयते ।
अन्नं विष्ठासमं भोक्तुर्दाता च नरकं व्रजेत् ॥ १५२ ॥

When food is offered in an iron vessel, the Celestials do not accept the *Havya;* and the departed Manes do not accept the *Kavya*. That food is like excreta unto his who partake of it; and the giver, too, goes to hell. (151-152)

इतरेण तु पात्रेण दीयमानं विचक्षणः ।
न दद्याद्वामहस्तेन आयसेन कदाचन ॥ १५३ ॥

A learned person should not serve food, placed elsewhere, with his left hand; nor should he do it in an iron vessel. (153)

मृण्मयेषु च पात्रेषु यः श्राद्धे भोजयेत् पितॄन् ।
अन्नदाता च भोक्ता च तावेव नरकं व्रजेत् ॥ १५४ ॥

He, who in a *Śrāddha*, feeds the departed Manes in an earthen vessel—both and the partaker—go to hell. (154)

अभावे मृण्मये दद्यादनुज्ञातस्तु तैर्द्विजैः ।
तेषां वचः प्रमाणं स्यादृतञ्चानृतमेव च ॥ १५५ ॥

When other vessels are not available, one may offer [food] in an earthen vessel with the permission of the twice-born persons. Their words, true or false, constitute an authority. (155)

सौवंर्णायसताम्रेषु कांस्यरौप्यमयेषु च ।
भिक्षादातुर्न धर्म्मोऽस्ति भिक्षुर्भुङ्क्ते तु किल्विषम् ॥ १५६ ॥

There is no virtue for the person who gives alms in golden, iron, copper, belmetal, or in silver, vessels The accepter thereof also partakes of sins. (156)

न च कांस्येषु भुञ्जीयादापद्यपि कदाचन ।
पलाशे यतयोऽश्नन्ति गृहस्थः कांस्यभाजने ॥ १५७ ॥

[A *Bhikṣu*] should never. even in a calamity, take his food from belmetal vessels; for the *Yatins* should take their meals [only] on *Palāśa*-leaves, and a householder, from a belmetal vessel. (157)

कांस्यकस्य च यत् पापं गृहस्थस्य तथैव च ।
कांस्यभोजी यतिश्चैव प्राप्नुयात् किल्विषं तयोः ॥ १५८ ॥

A *Yatin*, taking his food from a belmetal vessel, reaps the sin of both the belmetal vessel and the householder. (158)

सौवर्णायसताम्रेषु कांस्यरौप्यमयेषु च।
भुञ्जन् भिक्षुर्न दुष्येत दुष्येच्चैव परिग्रहात्॥ १५९॥

A *Bhikṣu* is not visited by sin by taking food from golden, iron, copper, belmetal and silver [vessels]; but he commits a sin by taking those vessels. **(159)**

यदि हस्ते जलं दद्याद्भिक्षां दद्यात् पुनर्जलम्।
तद्भैक्षं मेरुणां तुल्यं तज्जलं सागरोपमम्॥ १६०॥

If [one] pours water into [a *Bhikṣus*] hands, then offers alms and again pours water—that alms becomes like [the mount] *Meru;* and that water, like an ocean. **(160)**

चरेन्माधुकरीं वृत्तिमपि म्लेच्छकुलादपि।
एकान्नं नैव भोक्तव्यं वृहस्पतिकुलादपि॥ १६१॥

[A *Bhikṣu*] should collect alms by begging from door to door, as a bee collects honey from flower to flower, even from amongst the *Mleccha*-families. But food, collected from one house, should not be partaken of even in *Vṛhaspatis* house. **(161)**

अनापदि चरेद्यस्तु सिद्धं भैक्षं गृहे वसन्।
दशरात्रं पिबेद्वज्रमापस्तु त्र्यहमेव च॥ १६२॥

One, who, leaving the domestic mode of life, begs boiled rice except in a calamity, should drink *Vajra* (sour gruel) for ten nights; and water, for three nights. **(162)**

गोमूत्रेण तु सम्मिस्त्रं यावकं घृतपाचितम्।
एतद्वज्रमिति प्रोक्तं भगवानत्रिरब्रवीत्॥ १६३॥

Barley mixed with the urine of a cow and boiled with clarified butter is called *"Vajra."* So the divine *Atri* has said. **(163)**

ब्रह्मचारी यतिश्चैव विद्यार्थी गुरुपोषकः।
अध्वगः क्षीणवृत्तिश्च षडेते भिक्षुका स्मृताः॥ १६४॥

A *Brahmacārin*, a *Yatin*, a student, one who maintains his preceptor, a wanderer and a man of poor means,—these six are described, in the *Smṛti*, as the *Bhikṣus*. **(164)**

षण्मासान् कामयेन्मर्त्यो गर्भिणीमेव च स्त्रियम् ।
आदन्तजननादूर्ध्वमेवं धर्म्मो विधीयते ॥ १६५ ॥

A mortal should know his enciente wife for [the first] six months; and again, after the child has teethed Such is the religious prescription. (165)

ब्रह्महा प्रथमञ्चैव द्वितीयं गुरुतल्पगः ।
तृतीयन्तु सुरापोऽयं चतुर्थं स्तेयमुच्यते ॥ १६६ ॥
पापानाञ्चैव संसर्गः पञ्चमं पातकं महत् ।

The first is Brahmanicide; the second is co-habitation with a step-mother; and the third is the drinking of spirituous liquors; the fourth is called theft [of gold from *Brāhmaṇa*-master]; the fifth is association with these sinful wights;—these are heinous crimes. (166-167)

एषामेव विशुद्ध्यर्थं चरेद्वर्षाण्यनुक्रमात् ॥ १६७ ॥
त्रीणि कृच्छ्राण्यकामश्चेद्ब्रह्महत्यां व्यपोहति ।

For the purification of these sins, one should perform three penances for three years successively; by it, one becomes freed from the sin of Brahmanicide when committed unknowingly. (167-168)

अर्द्धन्तु ब्रह्महत्यायाः क्षत्रियेषु विधीयते ॥ १६८ ॥
षड्भागो द्वादशश्चैव विट्शूद्रयोस्तथा भवेत् ।

It is laid down that one-half [of the sin] of Brahmanicide [visits a man for killing] *Kṣatriyas;* similarly, six and twelve portions, for [killing] *Vaiśyas* and *Śūdras.* (168-169)

त्रीन् मासान् नक्तमश्नीयाद्भूमौ शयनमेव च ॥ १६९ ॥
स्त्रीघातः शुध्यतेऽप्येवं चरेत् कृच्छ्राब्दमेव च ।

The destroyer of a woman is purified by taking his meals in the night and sleeping on earth for three months; and by performing thirty *Prājāpatyas.* (169-170)

रजकः शैलुषश्चैव वेणुकर्म्मोपजीविनः ॥ १७० ॥
एतेषां यस्तु भुङ्क्ते वै द्विजश्चान्द्रायणं चरेत् ।

A twice-born person, who takes food from a washerman, or from an actor, or from one who lives on bamboowork, should perform a *Cāndrāyaṇa.* (170-171)

सर्व्वान्त्यजानां गमने भोजने सम्प्रवेशने ॥ १७१ ॥
पराकेण विशुद्धिः स्याद्भगवानत्रिरब्रवीत् ।

By knowing women of lowcastes, taking their meals and lying with them on the same bed, one should get [himself] purified with a *Parāka*. (171-172)

# CHAPTER II

## शुद्धिप्रकरणम्

चाण्डालभाण्डे यत्तोयं पीत्वा चैव द्विजोत्तमः ॥ १७२ ॥
गोमूत्रयावकाहारः सप्तत्रिंशदहान्यपि ।

By drinking the water [that lies] in a *Cāṇḍālas* vessel, the foremost of the twice-born should live, for thirty-seven days, on barley and the urine of a cow. (172-173)

संस्पृष्टं यस्तु पक्वान्नमन्त्यजैर्व्वाप्युदक्यया ॥ १७३ ॥
अज्ञानाद्ब्राह्मणोऽश्नीयात् प्राजापत्यार्द्धमाचरेत् ।

A *Brāhmaṇa*, who unknowingly partakes of cooked food touched by outcastes or by women in [their] menses, should perform half-a-*Prājāpatya*. (173-174)

चाण्डालान्नं यदा भुङ्क्ते चातुर्व्वर्णस्य निष्कृतिः ॥ १७४ ॥
चान्द्रायणं चरेद्विप्रः क्षत्रः सान्तपनं चरेत् ।

The [following are the means of] expiation for the four castes when they [happen to] partake of a *Cāṇḍālas* food. A *Brāhmaṇa* should perform a *Cāndrāyaṇa*; and *Kṣatriya*, a *Sāntapanam*. (174-175)

षड्रात्रमाचरेद्वैश्यः पञ्चगव्यं तथैव च ॥ १७५ ॥
त्रिरात्रमाचरेच्छूद्रो दानं दत्त्वा विशुध्यति ।

A *Vaiśya* should perform a penance and live on the *Pañcagavya* for six nights. A *Śūdra* should perform [the same] for three nights and purify [himself] by making gifts. (175-176)

ब्राह्मणो वृक्षमारूढश्चाण्डालो मूलसंस्पृशः ॥ १७६ ॥
फलान्यत्ति स्थितं तत्र प्रायश्चित्तं कथं भवेत् ।

If a *Brāhmaṇa*, getting upon a tree, eats its fruits and a *Cāṇḍāla* standing down touches its root, what would be the penance [for that *Brāhmaṇa*]? (176-177)

ब्राह्मणान् समनुज्ञाप्य सवासाः स्नानमाचरेत् ॥ १७७ ॥
नक्तभोजी भवेद्विप्रो घृतं प्राश्य विशुध्यति ।

With the permission of other *Brāhmaṇas,* he should bathe with the cloth on; that *Vipra* should take his meals in the night [for one day] and purify [himself] by taking clarified butter. (177-178)

एकवृक्षसमारूढश्चाण्डालो ब्राह्मणस्तथा ॥ १७८ ॥
फलान्यत्ति स्थितं तत्र प्रायश्चित्तं कथं भवेत् ।

If getting upon the same tree, a *Brāhmaṇa* and a *Cāṇḍāla* eat the fruits thereof, what then would be the penance [for the former]? (178-179)

ब्राह्मणान् समनुज्ञाप्य सवासाः स्नानमाचरेत् ॥ १७९ ॥
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ।

Having obtained permission from [other] *Brāhmaṇas,* he should bathe with the cloth on. Then after fasting for a day night, he should purify [himself] by taking the *Pañcagavya.* (179-180)

एकशाखासमारूढश्चाण्डालो ब्राह्मणो यदा ॥ १८० ॥
फलान्यत्ति स्थितं तत्र प्रायश्चित्तं कथं भवेत् ।

What would be the penance then, when *Brāhmaṇa* and a *Cāṇḍāla* getting upon the same branch of a tree eat its fruits? (180)

त्रिरात्रापोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १८१ ॥

He becomes purified by taking the *Pañcagavya,* after fasting for three nights. (181)

स्त्रिया म्लेच्छस्य सम्पर्काच्छुद्धिः सान्तपने तथा ।
तप्तकृच्छ्रं पुनः कृत्वा शुद्धिरेषाभिधीयते ॥ १८२ ॥

The purification for knowing a *Mleccha*-woman [consists] in a *Sāntapanam,* or, it is said, [one may attain to] purification by performing a *Taptakṛcchra.* (182)

संवर्त्तेत यथा भार्य्यां गत्वा म्लेच्छस्य सङ्गताम् ।
सचेलं स्नानमादाय घृतस्य प्राशनेन च ॥ १८३ ॥

If a person lives with a wife known by a *Mleccha*, [he becomes purified] by bathing with the cloth on and drinking clarified butter. (183)

स्नात्वा नद्युदकैश्चैव घृतं प्राश्य विशुध्यति ।
संगृहीतामपत्यार्थमन्यैरपि तथा पुनः ॥ १८४ ॥

Again, [for knowing a woman] brought by another for [the purpose of] procreating a son, [one becomes] purified by bathing in the water of a river and drinking clarifed butter. (184)

चाण्डालम्लेच्छश्वपचकपालव्रतधारिणः ।
अकामतः स्त्रियो गत्वा पराकेन विशुद्ध्यति ॥ १८५ ॥

By co-habiting, unknowingly, with the woman of the *Cāṇḍālas, Mlecchas, Svapacas,* as well as those who observe the *Kapāla-Vrata,* one is purified by a *Parāka*. (185)

Lowcastes: offspring of a *Brāhmaṇa*-mother and a fisherman father.

कामतस्तु प्रसूता वा तत्समो नात्र संशयः ।
स एव पुरुषस्तत्र गर्भो भूत्वा प्रजायते ॥ १८६ ॥

But if one knows them, willingly, and procreates children, he is degarded to the same caste; there is no doubt in it, for that man is born as her son. (186)

तैलाभ्यक्तो घृताभ्यक्तो विण्मूत्रं कुरुते द्विजः ।
तैलाभ्यक्तो घृताभ्यक्तश्चाण्डालं स्पृशते द्विजः ॥ १८७ ॥
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ।

If a twice-born person, being anointed with oil or clarified butter, passes urine or excreta; or if a twice-born person being anointed with oil or clarified butter, touches a *Cāṇḍāla;*—he should, after fasting for a day and night, purify [himself] with the *Pañcagavya*. (187-188)

केशकीटनखस्नायु अस्थिकण्टकमेव च ॥ १८८ ॥
स्पृष्ट्वा नद्युदके स्नात्वा घृतं प्राश्य विशुध्यति ।

By touching hairs, insects, nails, nerves, bones, and thorns, one becomes purified by bathing in river-water and drinking clarified butter. (188-189)

मत्स्यास्थिजम्बुकास्थीनि नखशुक्तिकपर्द्दिका: ॥ १८९ ॥
स्पृष्ट्वा स्नात्वा हेमतप्तघृतं पीत्वा विशुध्यति ।

By touching the bones of a fish, or of a jackal, nails, an oyester-shell, or a small univalve shell, one becomes purified by bathing and drinking hot clarified butter purified by gold. (189-190)

गोकुले कन्दुशालायां तैलचक्रेक्षुचक्रयो: ॥ १९० ॥
अमीमांस्यानि शौचानि स्त्रीणाञ्च व्याधितस्य च ।

The purity [or-otherwise] of a cow-shed, a boiler-house, oil-mill, sugarcane-press, women and diseased persons should not be discussed (*i.e.*, they are always pure). (190-191)

न स्त्री दूष्यति जारेण ब्राह्मणोऽवेदकर्म्मणा ॥ १९१ ॥
नापो मूत्रपुरीषाभ्यां नाग्निर्दहति कर्म्मणा ।

A woman is not sullied by being known by another; nor a *Brāhmaṇa*, by [harmful] Vedic rites; nor a [river] water, by urine and excreta; nor fire, by burning impure articles. (191-192)

पूर्व्वं स्त्रिय: शुरैर्भुक्ता: सोमगन्धर्व्ववह्निभि: ॥ १९२ ॥
भुञ्जते मानवा: पश्चान्न ता दुष्यन्ति कर्हिचित् ।

Women were first enjoyed by the Celestials; then, by the moon, the *Gandharvas* and the Fires. Afterwards came men to enjoy them. They are never affected by any sin. (192-193)

असवर्णैस्तु यो गर्भ: स्त्रीणां योनौ निषेव्यते ॥ १९३ ॥
अशुद्धा सा भवेन्नारी यावद्गर्भं न मुञ्चति ।

When a woman conceives by being known by a *asavarṇa* (*i.e.*, one belonging to a higher caste than she), she remains impure till she does not give birth to a child. (193-194)

विमुक्ते तु ततः शल्ये रजश्चापि प्रदृश्यते ॥ १९४ ॥
तदा सा शुध्यते नारी विमलं काञ्चनं यथा

When, after delivery, the menstrual blood is seen, the woman becomes purified like pure gold. (194-195)

स्वयं विप्रतिपन्ना या यदि वा विप्रतारिता ॥ १९५ ॥
बलान्नारी प्रभुक्ता वा चौरभुक्ता तथापि वा ।

न त्याज्या दूषिता नारी न कामोऽस्या विधीयते ॥ १९६ ॥
ऋतुकाल उपासीत पुष्पकालेन शुध्यति ।

If despite her complete unwillingness, a woman is known deceitfully, forcibly or stealthily, that woman, unaffected by any sin, should not be renounced; for she has not does so willingly. [Her husband] may hold congress with her at the time of the menses, [for a woman] becomes pure at the flowering time. (195-197)

रजकश्चर्म्मकारश्च नटोवरुड एव च ॥ १९७ ॥
कैवर्त्तमेदभिल्लाश्च सप्तैते चान्त्यजाः स्मृताः ।

A washerman, a cobbler, an actor, a *Varuḍa*, a *Kaivarta*, a *Meda*, and a *Bhilla*—these seven are known, in the *Smṛti*, as degraded castes. (197-198)

एषां गत्वा स्त्रियो मोहाद्भुक्त्वा च प्रतिगृह्य च ॥ १९८ ॥
कृच्छ्राब्दमाचरेज्ज्ञानादज्ञानादैन्दवद्वयम् ।

By knowing their women, taking their food and accepting gifts from them, if willingly, one should perfrom *Prājāpatya* for a year; and, if unknowingly, two *Cāndrāyaṇas*. (198-199)

सकृद्भुक्ता तु या नारी म्लेच्छैर्वा पापकर्म्मभिः ॥ १९९ ॥
प्राजापत्येन शुध्येत ऋतुप्रस्रवणेन तु ।

The woman, who has once been known by the *Mlecchas*, or by the perpetrators of crimes, becomes purified with the *Prājāpatya* and the menstrual flow. (199-200)

बलादधृता स्वयं वापि परप्रतारिता यदि ॥ २०० ॥
सकृद्भुक्ता तु या नारी प्राजापत्येन शुध्यति ।

The woman, who has once, being taken away forcibly, or herself, by being imposed upon, been thus known, becomes purified with a *Prājāpatya*. (200-201)

प्रारब्धदीर्घतपसां नारीणां यद्रजो भवेत् ॥ २०१ ॥
न तेन तद्व्रतं तासां विनश्यति कदाचन ।

If the menses appears in women who have been practising hard austerities for a long time, their religious observances are not destroyed thereby. (201-202)

मद्यसंस्पृष्टकुम्भेषु यत्तोयं पिबति द्विजः ॥ २०२ ॥
कृच्छ्रपादेन शुध्येत पुनः संस्कारमर्हति ।

If a twice-born person drinks water from vessels contaminated by spirituous liquors, he becomes purified by a *Kṛcchrapāda* and by undergoing the purificatory rites once again. (202-203)

अन्त्यजस्य तु ये वृक्षा बहुपुष्पफलोपगाः ॥ २०३ ॥
उपभोग्यास्तु ते सर्व्वै पुष्पेषु च फलेषु च ।

The trees, belonging to degraded castes and having many flowers and fruits, could be enjoyed by all with their fruits and flowers. (203-204)

चाण्डालेन तु संस्पृष्टं यत्तोयं पिबति द्विजः ॥ २०४ ॥
कृच्छ्रपादेन शुध्येत ह्यापस्तम्बोऽब्रवीन्मुनिः ।

If a twice-born person drinks water touched by a *Cāṇḍāla*, he becomes purified by a *Kṛcchrapāda*. So the ascetic Āpastamba has said. (204-205)

श्लेष्मोपानहविण्मूत्रस्त्रीरजोमद्यमेव च ॥ २०५ ॥
एभिः सन्दूषिते कूपे तोयं पीत्वा कथं विधिः ।

What would be the penance for drinking water from a well contaminated by phlegms, shoes, excreta, urine, menstrual blood of a woman and spirituous liquor? (205-206)

एकं द्व्यहं त्र्यहश्चैव द्विजातीनां विशोधनम् ॥ २०६ ॥
प्रायश्चित्तं पुनश्चैव नक्तं शूद्रस्य दापयेत् ।

[To fast] for one day, two, and three, days, is the purifying penance for the [three] twice-born castes [severally]. To take meals in the night is the punishment for a *Śūdra*. (206-207)

सद्यो वान्ते सचेलन्तु विप्रन्तु स्नानमाचरेत् ॥ २०७ ॥
पर्य्युषिते त्वहोरात्रमतिरिक्ते दिनत्रयम् ।

By touching [an article] immediately vomitted out, a *Vipra* should bathe with his raiment on; [by touching] what was ejected on the previous day, [one should fast for] a day and a night; [and by touching what was ejected] days before, [one should fast for] three days.

शिरःकण्ठोरुपादांश्च सुरया यस्तु लिप्यते ॥ २०८ ॥
दशषट्त्रितयैकाहं चरेदेवमनुक्रमात् ।

The head, neck, thighs and feet being contaminated with spirituous liquor, one should fast, in order, for ten, six, three and one day. (207-208)

अत्राप्युदाहरन्ति

प्रमादान्मद्यमसुरां सकृत् पीत्वा द्विजोत्तमः ।
गोमूत्रयावकाहारो दशरात्रेण शुध्यति ॥ २०९ ॥

By once unknowingly drinking spirituous liquors, except *Surā*-(wine), the foremost of the twice-born becomes purified by living on the urine of a cow and barley for ten nights. (209)

मद्यपस्य निषादस्य यस्तु भुङ्क्ते द्विजोत्तमः ।
देवा न भुञ्जते तत्र न पिबन्ति हविर्जलम् ॥ २१० ॥

The Celestials do not partake of the food nor drink the water offered by the foremost of the twice-born, who eats the food of a drunkard or of a *Cāṇḍāla*. (210)

चितिभ्रष्टा तु या नारी ऋतुभ्रष्टा च व्याधिता।
प्राजापत्येन शुध्येत ब्राह्मणान् भोजयेद्दश ॥ २११ ॥

The woman, who falls down from the funeral pyre, [of her husband], or who gets no menses on account of a disease, becomes purified by a *Prājāpatya* and feeding ten *Brāhmaṇas*. (211)

# CHAPTER III

## शुद्धिस्पर्शादिवर्णनम्

ये प्रत्यवसिता विप्राः प्रव्रज्याग्निजलादितः ॥ २१२ ॥
अनाशकान्निवर्त्तन्त चिकीर्षन्ति गृहस्थितिम्

धारयेत्रीणि कृच्छ्राणि चान्द्रायणमथापि वा ॥ २१३ ॥
जातकर्म्मादिकं प्रोक्तं पुनः संस्कारमर्हति।

The twice-born persons,—who, returning from a life of mendicancy or coming back alive from water, fire, or from a vow of fasting to death, desire again to lead the domestic mode of life,—should perform three *Prājāpatyas* or one *Cāndrāyaṇa*. And it is said that they are required to perform all the purificatory rites beginning with the *Jātakarmas*. (212-214)

नाशौचं नोदकं नाश्रु नोपवादानुकम्पने ॥ २१४ ॥
ब्रह्मदण्डहतानान्तु न कार्य्यं कटधारणम्।

No impurity [should be observed], no water [should be offered], no tears [should be shed], no singing of merits, no expression of sorrow, and no living on a bare bedstead, should be done for those killed by a *Brāhmaṇas* imprecation. (214-215)

स्नेहं कृत्वा भयादिभ्यो यस्त्वेतानि समाचरेत् ॥ २१५ ॥
गोमूत्रयावकाहारः कृच्छ्रमेकं विशोधनम्।

He, who does so out of affection or fear, should perform one purifying penance by living upon the urine of a cow and barley. (215-216)

वृद्धः शौचस्मृतेर्लुप्तः प्रत्याख्यातृभिषक्क्रियः ॥ २१६ ॥
आत्मानं घातयेद्यस्तु भृग्वग्न्यनशनाम्बुभिः।

तस्य त्रिरात्रमाशौचं द्वितीये त्वस्थिसञ्चयम् ॥ २१७ ॥
तृतीये तूदकं कृत्वा चतुर्थे श्राद्धमाचरेत् ।

Three nights (from the period of purification) for him, who, being aged, losing all knowledge of the purifications injunctions of the Smriti and neglecting the instructions of a physician, kills himsefl, by falling down from a high place, or by entering into water, or size, or by failing his bones should be deposited on the second day. And performing the watery rite on the third day, [his son] should perform the *Śrāddha* on the fourth. (216-218)

यस्यैकापि गृहे नास्ति धेनुर्वत्सानुचारिणी ॥ २१८ ॥
मङ्गलानि कुतस्तस्य कुतस्तस्य तमः क्षयः ।

Whence would his welfare come and how could his ignorance be destroyed, in whose house there is not a single cow followed by a calf? (218-219)

अतिदोहातिवाहाभ्यां नासिकाभेदनेन वा ॥ २१९ ॥
नदीपर्व्वतसंरोधमृते पादोनमाचरेत् ।

A cow being killed by excessive milking, carrying an excessive load, by its nose being bored through, in a river or in a mountain, or by being shut up, one should perform a *Pādona*. (219-220)

अष्टागवं धर्म्महलं षड्गवं व्यावहारिकम् ॥ २२० ॥
चतुर्गवं नृशंसानां द्विगव्यं गववध्यकृत् ।

The virtuous driving of a ploughshare, is by eight bulls; [to do so by] six bulls, is what is in general practice; to do so by four [is the work] of the cruelhearted; one who does so by two bulls, is the killer of a bull. (220-221)

द्विगवं वाहयेत् पादं मध्याह्नन्तु चतुर्गवम् ॥ २२१ ॥
षड्गवन्तु त्रिपादोक्तं पूर्णाहस्त्वष्टभिः स्मृतः ।

It is laid down in the *Smṛti* that two bulls shall carry a plough for one *prahara;* four, up to mid-day; six, up to the third part of the day; and eight, for the whole day. (221-222)
The import of the *Śloka* is, that one commits no sin if he makes, these bulls work for a limited time, so that they may not suffer from, excessive toil or exhaustion.

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काष्ठलोष्टशिलात् गोघ्नः कृच्छ्रं सान्तपनं चरेत्॥ २२२॥
प्राजापत्यं चरेन्मत्सा अतिकृच्छ्रन्तु सायसैः।

One killing a cow by a piece of wood, a clod of earth, or a stone, should perform the distressing penance of *Sāntāpanam;* if she is killed by a earthen clod, one should perform the *Prājāpatya;* and if by an iron, a highly distressing penance. (222-123)

प्रायश्चित्ते ततश्चीर्णे कुर्य्याद् ब्राह्मणभोजनम्॥ २२३॥
अनडुत्सहितां गाञ्च दद्याद्विप्राय दक्षिणाम्।

When th penance is completed, one should feed the *Brāhmaṇas* and make a gift of a cow with a bull unto a *Vipra.* (223-224)

शरभोष्ट्रहयान्नागान् सिंहशार्दूलगर्द्दभान्॥ २२४॥
हत्वा च शूद्रहत्यायाः प्रायश्चित्तं विधीयते।

The penance for killing a *Śūdra* is also laid down for slaying a *Śarabha*-deer, camel, horse, elephant, lion, tiger or an ass. (224-225)

मार्ज्जारगोधानकुल-मण्डूकांश्च पतत्रिणः॥ २२५॥
हत्वा त्र्यहं पिबेत् क्षीरं कृच्छ्रं वा पादिकं चरेत्।

By killing a cat, an alligator, a mungoose, a frog or a bird, one should either drink [only] milk for three days or perform a *Pādakṛcchra.* (225-226)

चाण्डालस्य च संस्पृष्टं विण्मूत्रस्पृष्टमेव वा॥ २२६॥
त्रिरात्रेण विशुद्धिः स्याद्भुक्त्वोच्छिष्टं तथाचरेत्।

[Fasting for] three nights [effects] the purification of one touched by a *Cāṇḍāla* or of one sullied by urine or excreta. And by taking the residue of one's own food, he should act similarly (*i.e.,* fast for three nights) (226-227)

वापीकूपतडागानां दूषितानाञ्च शोधनम्॥ २२७॥
उद्धरेद्घटशतं पूर्णं पञ्चगव्येन शुध्यति।

The purification of contaminated tanks, wells and pools [of water, is effected] by taking out one hundred jarfuls of water and then by [throwing into them] *Pañcagavya.* (227-228)

अस्थिचर्म्मावसिक्तेषु खरश्वानादिदूषिते ॥ २२८ ॥
उद्धरेदुदकं सर्व्वं शोधनं परिमार्ज्जनम् ॥ २२९ ॥

[If the water of a vessel] is sullied by bones or skin or by asses or dogs, all its water should be thrown off, and its purity, [effected by] rubbing. (228-229)

गोदोहने चर्म्मपुटे च तोयं यन्त्राकरे कारुकशिल्पिहस्तौ ।
स्त्रीबालवृद्धाचरितानि यान्यप्रत्यक्षदृष्टानि शुचीनि तानि ॥ २३० ॥

The water, of a vessel in which a cow is milked, that in a leather bag, that in an instrument for fetching water, that in the hands of an artizan or of a mechanic, that used by women, aged persons or by children, and that used by them whose impurity has not been marked, are [always] pure. (230)

प्राकाररोधे विषमप्रदेशे सेनानिवेशे भवनस्य दाहे ।
आरब्धयज्ञेषु महोत्सवेषु तथैव दोषा न विकल्पनीयाः ॥ २३१ ॥

The [question of] impurity should not be thought of when a city is besieged, in an inaccessible place, in an encampment, when the house is set on fire, when a sacrifice is begun, or in great festivities. (231)

पापास्वरण्ये घटके च कूपे द्रोण्यां जलं कोशविनिर्गतञ्च ।
श्वपाकचाण्डालपरिग्रहे तु पीत्वा जलं पञ्चगव्येन शुद्धिः ॥ २३२ ॥

By drinking water from a place whence travellers get water for drinking, in a forest (*i.e.*, in an unknown tank), in a vessel, in a well, in a *Droṇī* (vessel containing water for bathing), or that trickling down from the sheath [of a sword], or that touched by a *Śvapāka* or by a *Cāṇḍāla*, one becomes purified with the *Pañcagavya*. (232)

रेतोविण्मूत्रसंस्पृष्टं कोपं यदि जलं पिबेत् ।
त्रिरात्रेणैव शुद्धिः स्यात् कुम्भे सान्तपनं तथा ॥ २३३ ॥

If one drinks the water of a well polluted with semen, excreta or urine, one becomes purified in three nights. [By drinking such water] in a jar, [one should perform] the *Sāntapanam*. (233)

क्लिन्नभिन्नशवं यत् स्यादज्ञानादुदकं पिबेत् ।
प्रायश्चित्तं चरेत् पीत्वा तप्तकृच्छ्रं द्विजोत्तमः ॥ २३४ ॥

If a leading twice-born person unknowingly drinks water contaminated by an entirely or partially rotten dead body, he should, by so drinking, perform the penances of *Taptakṛccha*. (234)

उष्ट्रीक्षीरं खरीक्षीरं मानुषीक्षीरमेव च ।
प्रायश्चित्तं चरेत् पीत्वा तप्तकृच्छ्रं द्विजोत्तमः ॥ २३५ ॥

By drinking the milk of a she-camel, that of a she-ass, or that of a woman, the foremost of the twice-born should perform the penance of *Taptakṛcchra*. (235)

वर्णवाह्येन संस्पृष्ट उच्छिष्टस्तु द्विजोत्तमः ।
पञ्चरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ २३६ ॥

The foremost of the twice-born, when, having still the leavings of food in his mouth, touched by a caste outside [the pale of the recogniged castes], should, after fasting for five nights, get purified with the *Pañcagavya*. (236)

शुचि गोतृप्तिकृत्तोयं प्रकृतिस्थं महीगतम् ।
चर्म्मभाण्डैस्तु धाराभिस्तथा यन्त्रोद्धृतं जलम् ॥ २३७ ॥

The water that gives satisfaction to the kine, that which is in natural state, that which lies on earth, that which is in a leather bag, that which is in currents, or that which is taken up by an instruments, is [always] pure. (237)

चाण्डालेन तु संस्पृष्टः स्नानमेव विधीयते ।
उच्छिष्टस्तु च संस्पृष्टस्त्रिरात्रेणैव शुध्यति ॥ २३८ ॥

Bathing is laid down [for him, who is] touched by a *Cāṇḍāla*; when so touched while, he has still the leavings of food in his mouth, [one] should get purified [by fasting] for three nights. (238)

आकराहृतवस्तूनि नाशुचीनि कदाचन।
आकराः शुचयः सर्व्वे वर्ज्जयित्वा सुराकरम् ॥ २३९ ॥

Articles brought from a machine are never impure; all the instruments are pure, except that which manufactures wine. (239)

भ्रष्टाभ्रष्टयवाश्चैव तथैव चणकाः स्मृताः ।
खर्ज्जूरश्चैव कर्पूरमन्यद्भ्रष्टतरं शुचिः ॥ २४० ॥

Barley, gram, date, or camphor, whether broken or unbroken, are held to be pure by the *Smṛti*. Other articles, when separated from husks, are pure. (240)

अमीमांस्यानि शौचानि स्त्रीभिराचरितानि च ।
अदुष्टाः सततं धारा वातोद्धूताश्च रेणवः ॥ २४१ ॥

The actions of women are not to be discussed: [they are always] pure. Rain-drops are always unsullied, and so it the dust driven by the wind. (241)

बहूनामेव लग्नानामेवश्चेदशुचिर्भवेत् ।
अशौचमेकमात्रस्य नेतरेषां कथञ्चन ॥ २४२ ॥

If one, amongst many articles lying together, becomes sullied, only that one is to be considered impure, and not the others under any circumstances. (242)

एकपङ्क्त्युपविष्टानां भोजनेषु पृथक् पृथक् ।
यद्येको लभते नीलीं सर्व्वे तेऽशुचयः स्मृताः ॥ २४३ ॥

Of all sitting in the same row but taking meals separately, if one puts on a cloth dyed with indigo, all of them [become] impure, according to the *Smṛti*. (243)

यस्य पटे पट्टसूत्रे नीली रक्तो हि दृश्यते ।
त्रिरात्रं तस्य दातव्यं शेषाश्चैकोपवासिनः ॥ २४४ ॥

He, in whose cotton cloth or silk raiment indigo dye is seen, should have to fast for three nights; and others, for one night only. (244)

आदित्येऽस्तमिते रात्रावस्पृश्यं स्पृशते यदि ।
भगवन् केन शुद्धिः स्यात् ततो ब्रूहि तपोधन ॥ २४५ ॥

"O lord, O thou having asceticism for wealth, do thou tell how could one be purified, if he touches what should not be touched in the night after sunset." [Said the *Ṛṣis.*] (245)

आदित्येऽस्तमिते रात्रौ स्पृशन् नीतं दिवा जलम् ।
तेनैव सर्व्वशुद्धिः स्याच्छवस्पृष्टन्तु वर्ज्जयेत् ॥ २४६ ॥

[*Atri* said:—]

Touching, in the night, after sunset, the water brought during the daytime, brings about the purification of all, except the touching of a dead body. (246)

देशकालं वयः शक्तिं पापञ्चावेक्षयेत् ततः ।
प्रायश्चित्तं प्रकल्प्य स्याद्यस्य चोक्ता न निष्कृतिः ॥ २४७ ॥

Thereupon a learned person after examining the place, time, age, power and [the nature of] the sin, should determine the penance for the sin, the expiation of which has not been spoken of. (247)

देवयात्राविवाहेषु यज्ञप्रकरणेषु च ।
उत्सवेषु च सर्व्वेषु स्पृष्टास्पृष्टिर्न विद्यते ॥ २४८ ॥

There is no sin in being touched while going to see idols, in marriages, in sacrifices, and in all sorts of festivities. (248)

आरनालं तथा क्षीरं कन्दुकं दधि शुक्तवः ।
स्नेहपक्वञ्च तक्रञ्च शूद्रस्यापि न दुष्यति ॥ २४९ ॥

*Āranālam* (gruel made from the fermentation of boiled rice), milk, fried paddy, curd, sour gruel, any article fried with oil, buttermilk, [even when made] by a *Śūdra* does not bring on any sin. (249)

आर्द्रमांसं घृतं तैलं स्नेहाश्च फलसम्भवाः ।
अन्त्यभाण्डस्थिता एते निष्क्रान्ताः शुद्धिमाप्नुयुः ॥ २५० ॥

Raw meat, clarified butter, oil, and oily substances entrailed from fruits, even when kept in vessels of degraded castes, attain to purification when brought out. (250)

अज्ञानात् पिबते तोयं ब्राह्मणः शूद्रजातिषु ।
अहोरात्रोषितः स्नात्वा पञ्चगव्येन शुध्यति ॥ २५१ ॥

By knowingly drinking water from the *Śūdras*, a *Brāhmaṇa* should fast for a day and night and [then] after bathing, should get [himself] purified with the *Pañcagavya*. (251)

आहिताग्निस्तु यो विप्रो महापातकवान् भवेत् ।
अप्सु प्रक्षिप्य पात्राणि पश्चादग्निं विनिर्द्दिशेत् ॥ २५२ ॥

The *Vipra*, who maintains the Sacred Fire, if he commits a great sin, should throw the vessels into the water, and then replace the Fire. (252)

योऽगृहीत्वा विवाहाग्निं गृहस्थ इति मन्यते ।
अन्नं तस्य न भोक्तव्यं वृथापाको हि स स्मृतः ॥ २५३ ॥

His food should not be taken, who, without taking the *Vivāha*-Fire (*i.e.*, without marrying), wishes to lead the domestic mode of life, for he is known in the *Smṛti* as one whose cooking is useless. (253)

वृथापाकस्य भुञ्जानः प्रायश्चित्तं चरेद्द्विजः ।
प्राणानप्तु त्रिराचम्य घृतं प्राश्य विशुध्यति ॥ २५४ ॥

By taking food from one whose cooking is of no value, a twice-born person should perform a penance. By thrice performing the *Prāṇāyama* in the waters, rinsing his mouth and taking clarified butter, he attains to purification. (254)

वेदिके लौकिके वापि हुतोच्छिष्टे जले स्थितौ ।
वैश्वदेवं प्रकुर्व्वीत पञ्चसूनापनुत्तये ॥ २५५ ॥

For the expiation of the sin of *Pañcasūna*,[1] one should perform a *Vaiśvadeva*-[Sacrifice] in the *Vaidika-*, *Laukika-* (ordinary), and the *Hutocchiṣṭa-*, Fire, either in water or on earth. (255)

Hearth, (iron) mortar, pestle, flat stone and a wooden mortar,—these five are called *Sūna*. The expiation is for the sin that accrues from killing animals in all these.

The fire that is kept up by clarified butter after the performance of the daily *Homa*.

कनीयान् गुणवान् श्रेष्ठः श्रेष्ठश्चेन्निर्गुणो भवेत्।
पूर्वं पाणिं गृहीत्वा च गृह्याग्निं धारयेद्बुधः ॥ २५६ ॥

If the eldest brother becomes disqualified, the youngest, endued with accomplishments and knowledge, [and therefore] the best, should marry and set up the Sacred Fire before [his elder brother]. (256)

ज्येष्ठश्चेद्यदि निर्दोषी गृहणीयादग्निमग्रतः ।
नित्यं नित्यं भवेत्तस्य ब्रह्महत्या न संशयः ॥ २५७ ॥

If the eldest brother is unsullied by any sin and [the younger brother] sets up the Sacred Fire before, he commits the sin of Brahmanicide daily; there is no doubt in it. (257)

महापातकसंस्पृष्टः स्नानमेव विधीयते ।
संस्पृष्टस्य यदा भुङ्क्ते स्नानमेव विधीयते ॥ २५८ ॥

Bathing is laid down for him who is touched by a *Mahā-Pātakin*. Bathing is [also] laid down for him who partakes of his food. (258)

पतितैः सह संसर्गं मासार्द्धं मासमेव वा ।
गोमूत्रयावकाहारो मासार्द्धेन विशुध्यति ॥ २५९ ॥

By associating with the degraded for a month or a fortnight, one attains to purification by living on barley and the urine of a cow for half-a-month. (259)

कृच्छ्रार्द्धं पतितस्यैव सकृद्भुक्त्वा द्विजोत्तमः ।
अविज्ञानाच्च तद्भुक्त्वा कृच्छ्रं सान्तपनं चरेत् ॥ २६० ॥

By [knowingly] taking once the food of a degraded person, the foremost of the twice-born should perform half-a-*Kṛcchra*. By unknowingly eating it, he should perform a *Sāntapanam*. (260)

पतितान्नं यदाभुक्तं भुक्तं चाण्डालवेश्मनि ।
मासार्द्धन्तु पिबेद्वारि इति शातातपोऽब्रवीत् ॥ २६१ ॥

When a person partakes of the food of a degraded one or takes his meals in a *Cāṇḍālas* house, he should live upon water [only] for a fortnight. *Śātātapa* has said so. (261)

गोब्राह्मणहतानाञ्च पतितानां तथैव च ।
अग्निना न च संस्कारः शङ्खस्य वचनं यथा ॥ २६२ ॥

No cremation should be performed for those that are killed by a *Brāhmaṇa* or by a cow, nor for the degraded; this is the deliverance of Śaṅkha. (262)

यश्चाण्डालीं द्विजो गच्छेत् कथञ्चित् काममोहितः ।
त्रिभिः कृच्छ्रैर्विशुध्येत प्राजापत्यानुपूर्व्वशः ॥ २६३ ॥

The twice-born person, who under the influence of lust, knows a *Cāṇḍāla*-woman, should get [himself] purified by three penances [performed] according to the regulation of the *Prājāpatya*. (263)

पतिताच्चान्नमादाय भुक्त्वा वा ब्राह्मणो यदि ।
कृत्वा तस्य समुत्सर्गमतिकृच्छ्रं विनिर्द्दिशेत् ॥ २६४ ॥

If a *Brāhmaṇa* takes food or accepts [a present] from a degraded person, he should, after vomitting the food and returning the present, perform an *Atikṛcchra* (a highly distressing penance). (264)

अन्त्यहस्ताच्छवे क्षिप्तं काष्ठलोष्ट्रतृणानि च ।
न स्पृशेत्तु तथोच्छिष्टमहोरात्रं समाचरेत् ॥ २६५ ॥

One should not touch the wood, clod of earth, or the twig fallen on a dead body from the hands of a degraded caste, nor the residue of his food; [by doing so], one should fast for a day and night. (265)

चाण्डालं पतितं म्लेच्छं मद्यभाण्डं रजस्वलाम् ।
द्विजः स्पृष्ट्वा न भुञ्जीत भुञ्जानो यदि संस्पृशेत् ॥ २६६ ॥

By touching a *Cāṇḍāla*, an outcaste, a *Mleccha*, a wine-bowl, or a woman in [her] menses, a twice-born person should not take his meals. If [he is touched by any of these,] while taking [his] meals, [he must at once stop.] (266)

अतः परं न भुञ्जीत त्यक्त्वान्नं स्नानमाचरेत्।
ब्राह्मणैः समनुज्ञातस्त्रिरात्रमुपवासयेत् ॥ २६७ ॥
सघृतं यावकं प्राश्य व्रतशेषं समापयेत्

Thereafter he should not take his meals; and giving up his food, he should bathe. And being commanded by the *Brāhmaṇas*, he should fast for three nights. And taking *Yāvaka* (food prepared from barley) together with clarified butter, he should complete the sacrifice. (267-268)

भुञ्जानः संस्पृशेद्यस्तु वायसं कुक्कुटं तथा।
त्रिरात्रेणैव शुद्धिः स्यादथोच्छिष्टस्त्वहेन तु ॥ २६८ ॥

Purification is [effected by fasting] for three nights, if a person, while taking meals, touches a crow or a fowl; [if he does so] with the leavings of food in his mouth [he should get himself purified by fasting] for a day. (268)

आरूढो नैष्ठिके धर्म्मे यस्तु प्रच्यवते पुनः।
चान्द्रायणं चरेन्मासमिति शातातपोऽब्रवीत् ॥ २६९ ॥

By undertaking the duties of a perpetual religious student, vowing lifelong abstinence and chastity, he, who deviates from them, should perform a *Cāndrāyaṇa* extending over a month *Śātātapa* has said so. (269)

पशुवेश्याभिगमने प्राजापत्यं विधीयते।
गवां गमे मनुप्रोक्तं व्रतं चान्द्रायणं चरेत् ॥ २७० ॥

*Prājāpatya* is laid down for holding sexual intercourse with a beast, or with a harlot. By holding intercourse with a cow, one should perform a *Cāndrāyaṇa* spoken of by *Manu*. (270)

अमानुषीषु गोवर्ज्जमुदक्यायामयोनिषु।
रेतः सिक्त्वा जले चैव कृच्छ्रं सान्तपनं चरेत् ॥ २७१ ॥

By discharging semen into inhuman females except a cow, into a woman in [her] menses, into others that have no female organs (*i.e.,* a man or a eunuch), or into water one should perform the penance of *Sāntapana*. (271)

उदक्यां सूतिकां वापि अन्त्यजां स्पृशते यदि ।
त्रिरात्रेणैव शुद्धिः स्याद्विधिरेष पुरातनः ॥ २७२ ॥

If one touches a woman in [her] menses, a woman who has given birth to a child, or a lowcaste woman, he should get himself purified by [fasting for] three nights. This is the eternal regulation. (272)

संसर्गं यदि गच्छेच्चेदुदक्यां वा तथान्त्यजैः ।
प्रायश्चित्ती स विज्ञेयः पूर्व्वं स्नानं समाचरेत् ॥ २७३ ॥

If one cohabits with a woman in [her] menses or with lowcaste woman, he is known as being obliged to perform a penance; he should [take his] bath before that. (273)

एकरात्रं चरेन्मूत्रे पुरीषे तु दिनत्रयम् ।
दिनत्रयं तथा पाने मैथुने पञ्च सप्त वा ॥ २७४ ॥

[By touching them while passing urine,] one should observe [fasting] for one night; and for three nights, while passing excreta; for three nights, while drinking water; and for five or seven nights, while holding intercourse. (274)

भोजने तु प्रसक्तानां प्राजापत्यं विधीयते ।
दन्तकाष्ठे त्वहोरात्रमेष शौचविधिः स्मृतः ॥ २७५ ॥

A *Prājāpatya* is laid down for those touching [them], while taking meals; and [fasting] for a day and night, while cleansing the teeth with a piece of wood. This is the purifying regulation according to the *Smṛti*. (275)

रजस्वला यदा स्पृष्टा श्वानचाण्डालवायसैः ।
निराहारा भवेत्तावत् स्नात्वा कालेन शुध्यति ॥ २७६ ॥

By being touched by dogs,*Cāṇālas* or crows, a woman in her menses should remain fasting till [the menstrual period] and should get herself purified by bathing in time. (276)

रजस्वला यदा स्पृष्टा उष्ट्रजम्बुकशूकरैः ।
पञ्चरात्रं निराहारा पञ्चगव्येन शुध्यति ॥ २७७ ॥

If a woman, in her menses, is touched by camels, jackals or hogs, she should remain fasting for five nights and get herself purified with the *Pañcagavya*. (277)

स्पृष्टा रजस्वलान्येन्यं ब्राह्मण्या ब्राह्मणी च या ।
एकरात्रं निराहारा पञ्चगव्येन शुध्यति ॥ २७८ ॥

[In case of] women, in their menses, touching each other, a *Brāhmaṇa*-woman, touching another *Brāhmaṇa*-woman, should remain fasting for one night and get herself purified with the *Pañcagavya*. (278)

स्पृष्टा रजस्वलान्येन्यं ब्राह्मण्या क्षत्रियी च या ।
त्रिरात्रेण विशुद्धिः स्याद्व्यासस्य वचनं यथा ॥ २७९ ॥

[In case of] women, in their menses, touching each other, a *Brāhmaṇa*-woman, touching a *Kṣatrīya*-woman, should get herself purified by [fasting for] three nights. This is the deliverance of *Vyāsa*. (279)

स्पृष्टा रजस्वलान्येन्यं ब्राह्मण्या वैश्यसम्भवा ।
चतुरात्रं निराहारा पञ्चगव्येन शुध्यति ॥ २८० ॥

[In case of] women, touching each other while in menses, a *Brāhmaṇa*-woman, touching one born of a *Vaiśya*, should fast for four nights and get herself purified with the *Pañcagavya*. (280)

स्पृष्टा रजस्वलान्येन्यं ब्राह्मण्या शूद्रसम्भवा ।
षडरात्रेण विशुद्धिः स्याद् ब्राह्मणी कामकारतः ॥ २८१ ॥

[In case of] women, touching each other while in menses, a *Brāhmaṇa*-woman, touching one born of a *Śūdra*, becomes purified by [fasting for] six nights. [This is rule when] a *Brāhmaṇa*-woman does so willingly. (281)

अकामतश्चरेदर्द्धं ब्राह्मणी सर्व्वतः स्पृशेत् ।
चतुर्णामपि वर्णानां शुद्धिरेषा प्रकीर्त्तिता ॥ २८२ ॥

If a *Brāhmaṇa*-woman unknowingly touches them all, she should perform half the penance. This has been described as the purification for the four *Varṇas*. (282)

उच्छिष्टेन तु संस्पृष्टो ब्राह्मणो ब्राह्मणेन यः।
भोजने मूत्रचारे च शङ्खस्य वचनं यथा ॥ २८३ ॥

स्नानं ब्राह्मणसंस्पर्शे जपहोमौ तु क्षत्रिये।
वैश्ये नक्तञ्च कुर्व्वीत शूद्रे चैव उपोषणम् ॥ २८४ ॥

*Śaṅkhas* deliveranceis:—If a *Brāhmaṇa* is touched by another *Brāhmaṇa* having the leavings of food in his mouth, while taking meals or passing urine, he should bathe; the recitation of the *Gāyatrī* and performance of *Homa* are for the *Brāhmaṇa* who is [similarly] touched by a *Kṣatrīya;* when by a *Vaiśya*, he should perform a *Nakta-Vrata* (abstention from food during the night); and fasting [is for him, if similarly touched by] a *Śūdra*. (283-284)

चर्म्मको रजको वैण्यो धीवरो नटकस्तथा।
एतान् स्पृष्ट्वा द्विजो मोहादाचमेत् प्रयतोऽपि सन् ॥ २८५ ॥

A cobbler, a washerman, one making articles of bamboo, a fisherman and an actor,—having touched all these out of stupefaction, a twice-born person should, being self-restrained, rinse his mouth. (285)

एतैः स्पृष्टो द्विजो नित्यमेकरात्रं पयः पिबेत्।
उच्छिष्टैस्तैस्त्रिरात्रं स्याद्घृतं प्राश्य विशुद्ध्यति ॥ २८६ ॥

By being touched by these, a twice-born person should drink water for one night; by being touched by them, having the leavings of food in their mouth, he should [fast] for three nights and get himself purified by drinking clarified butter. (286)

यस्तुच्छायां श्वपाकस्य ब्राह्मणस्तधिगच्छति।
स च स्नानं प्रकुर्व्वीत घृतं प्राश्य विशुध्यति ॥ २८७ ॥

The *Brāhmaṇa*, who goes under the shadow of a *Śvapāka*, should bathe and get himself purified by drinking clarified butter. (287)

अभिशस्तो द्विजोऽरण्ये ब्रह्महत्याव्रतं चरेत् ।
मासोपवासं कुर्व्वीत चान्द्रायणमथापि वा ॥ २८८ ॥

A twice-born person, against whom a charge is laid, should perform the penance for Brahmanicide in the forest, or fast for a month or perform a *Cāndrāyaṇa*. (288)

वृथामिथ्योपयोगेन भ्रूणहत्याव्रतं चरेत् ।
अव्भक्षो द्वादशाहेन पराकेणैव शुध्यति ॥ २८९ ॥

When a false accusation is made, [one should] perform the penance for the destruction of an embryo. Fasting for twelve days, he should get himself purified by a *Parāka*. (289)

शठञ्च ब्राह्मणं हत्वा शूद्रहत्याव्रतं चरेत् ।
निर्गुणं सगुणो हत्वा पराकव्रतमाचरेत् ॥ २९० ॥

By killing a deceitful *Brāhmaṇa*, one should perform the penance for killing a *Śūdra*. A qualified person, having killed one who is shorn of accomplishments, should perform a *Parāka*. (290)

उपपातकसंयुक्तो मानवो म्रियते यदि ।
तस्य संस्कारकर्त्ता च प्राजापत्यद्वयं चरेत् ॥ २९१ ॥

If a man, sullied with a minor sin, breathes his last, the person, who performs the funeral rite for him, should perform two *Prājāpatyas*. (291)

प्रभुञ्जानोऽतिसस्नेहं कदाचित् स्पृश्यते द्विजः ।
त्रिरात्रमाचरेन्नक्तैर्निसस्नेहमुपवासयेत् ॥ २९२ ॥

If a twice-born person, while taking meals, touches [another] out of excessive love, he should perform the *Nakta* (night-fasting) for three nights; and if not out of love, he should fast [for three nights]. (292)

विडालकाकाद्युच्छिष्टं जग्ध्वा श्वनकुलस्य च ।
केशकीटावपन्नञ्च पिबेद्ब्राह्मीं सुवर्च्चसम् ॥ २९३ ॥

By eating the residue of the food taken by a cat, crow, dog, or a mungoose, or a food contaminated by hairs or by insects, one should drink the highly powerful decoction of *Brāhmī*-leaves. (293)

उष्ट्रयानं समारुह्य खरयानञ्च कामतः ।
स्नात्वा च विप्रो दिग्वासाः प्राणायामेन शुध्यति ॥ २९४ ॥

By willingly getting upon a conveyance drawn by camels or asses, or by bathing in a nude state, a *Vipra,* should become purified with the *Prāṇāyāma.* (294)

सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।
त्रिः पठेद्वा यतप्राणः प्राणायामः स उच्यते ॥ २९५ ॥

[When one], having suppressed the vital airs, recities the *Gāyatrī* thrice with the *Vyāhṛti-Praṇava,* and the *Mantra-"Āpojyotiḥ,* it is called *Prāṇāyāma.* (295)

शकृद्द्विगुणगोमूत्रं सर्पिर्दद्याच्चतुर्गुणम् ।
क्षीरमष्टगुणं देयं पञ्चगव्ये तथा दधि ॥ २९६ ॥

In *Pañcagavya,* one must put one portion of dung; twice-urine; fourfold, clarified butter and milk; and eight times curd, of a cow. (296)

पञ्चगव्यं पिबेच्छूद्रो ब्राह्मणस्तु सुरां पिबेत् ।
उभौ तौ तुल्यदोषौ च वसतो नरके चिरम् ॥ २९७ ॥

A *Śūdra* who takes the *Pañcagavya* and a *Brāhmaṇa* who drinks spirituous liquors are equally guilty. They live in hell for good. (297)

अजा गावो महिष्यश्च अमेध्यं भक्षयन्ति याः ।
दुग्धं हव्ये च कव्ये च गोमयं न विलेपयेत् ॥ २९८ ॥

The milk of a she-goat, of a cow, or of a she-buffaloe which eat unholy things (excreta, etc, [should never be used] in *Havya* and *Kavya;* and cowdung [of such a cow] should never be used for paste. (298)

ऊनस्तनीमधिकां वा या चान्या स्तनपायिनी ।
तासां दुग्धं न होतव्यं हुतञ्चैवाहुतं भवेत् ॥ २९९ ॥

The milk of those that have more of less udders, as well as that of those which drink milk from the udders [of other kine] must never be offered to the Celestials; even though offered, it remains *Āhuta* [unaccepted, *i.e.,* like that which has not been offered at all]. (299)

ब्राह्मोदने च सोमे च सीमन्तोन्नयने तथा ।
जातश्राद्धे नवश्राद्धे भुक्त्वा चान्द्रायणं चरेत् ।। ३०० ।।

By taking food at the rite of depositing the Sacred Fire, in a *Soma-Yajña* (Moon-Plant Sacrifice), at the rite of *Sīmantonnayana*, at a *Śrāddha* consequent on a birth, and at the first *Śrāddha*, one should perform a *Cāndrāyaṇa*. (300)

राजान्नं हरते तेजः शूद्रान्नं ब्रह्मवर्च्चसम् ।
स्वसुतान्नञ्च यो भुङ्क्ते स भुङ्क्ते पृथिवीमलम् ।। ३०१ ।।

A *Kṣatriyas* food destroys energy, and a *Śūdras* food destroys *Brahma*-vigour. He, who partakes of his daughter's food, eats the dirt of the earth. (301)

स्वसुता अप्रजाता च नाश्नीयात्तद्गृहे पिता ।
अन्नं भुङ्क्ते तु मायया पूयं स नरकं व्रजेत् ।। ३०२ ।।

If one's own daughter does not give birth to a child, the father should not take his meals at her house. He who takes food out of love, goes the *Pūya*-Hell. (302)

अधीत्य चतुरो वेदान् सर्व्वशास्त्रार्थतत्त्ववित् ।
नरेन्द्रभवने भुक्त्वा विष्ठायां जायते कृमिः ।। ३०३ ।।

One informed of the esoteric meaning of all the Scriptures, who having studied the four *Vedas*, takes his meals in a *Kṣatriyas* house, is born as a virmin in excreta. (303)

नवश्राद्धे त्रिपक्षे च षण्मासे मासिकेऽब्दिके ।
पतन्ति पितरस्तस्य यो भुङ्क्तेऽनापदि द्विजः ।। ३०४ ।।

The departed Manes, of a twice-born person, who, except in a calamity, takes food at the first *Śrāddha*, at that taking place in the third fortnight, at a six-monthly, monthly, or at an annual *Śrāddha*, become degraded. (304)

चान्द्रायणं नवश्राद्धे पराको मासिके तथा ।
त्रिपक्षे चातिकृच्छ्रं स्यात् षण्मासे कृच्छ्रमेव च ।
आब्दिके पादकृच्छ्रं स्यादेकाहः पुनराब्दिके ।। ३०५ ।।

[By taking food] at the first *Śrāddha*, [one should perform] a *Cāndrāyaṇa*, at a monthly, a *Parāka*; at a third fortnightly, an Atikṛcchraḥ; at a six-monthly, a *Kṛcchraḥ*; at an annual, a *Pādakṛcchraḥ*; and at the next annual, [he should fast] for a day. (305)

ब्रह्मचर्य्यमनाधाय मासश्राद्धेषु सर्व्वसु ।
द्वादशाहे त्रिपक्षेऽब्दे यस्तु भुङ्क्ते द्विजोत्तमः ॥ ३०६ ॥
पतन्ति पितरस्तस्य ब्रह्मलोके गता अपि ॥ ३०७ ॥

The departed Manes, of the twice-born person, who, without observing *Brahmacharyya,* takes his food in monthly *Śrāddhas, Parva-Śrāddhas,* at a twelfth-day *Śrāddha,* in a third-fortnightly, or at an annual *Śrāddha,* fall down, even if when stationed in the region of Brahmā. (306-307)

## CHAPTER IV

## प्रायश्चितम्

एकादशाहेऽहोरात्रं भुक्त्वा सञ्चयने त्र्यहम् ।
उपोष्य विधिवद्विप्रः कुष्माण्डं जुहुयाद्घृतम् ॥ ३०८ ॥

By fasting for a day, when taking food in a *Śrāddha* which should be performed on the eleventh day; and for three days when taking food prepared by many persons collectively;—a Vipra, duly reciting the *Mantram- "Kuṣmāṇda,"* should offer clarified butter to the Fire. (308)

पक्षे वा यदि वा मासे यस्य नाश्नन्ति वै द्विजाः ।
भुक्त्वा दुरात्मनस्तस्य द्विजश्चान्द्रायणं चरेत् ॥ ३०९ ॥

By taking the food of that wicked-souled wight in whose house twice-born persons do not take meals either in a fortnight or in a month, a twice-born person shculd perform a *Cāndrāyaṇa.* (309)

यन्न वेदध्वनिध्वान्तं न च गोभिरलङ्कृतम् ।
यन्न बालैः परिवृतं श्मशानमिव तद्गृहम् ॥ ३१० ॥

The house, which does not resound with Vedic recitation, which is not adorned with kine, and which is not filled with children, is like a cremation-ground. (310)

हास्येऽपि बहवो यत्र विनाधर्म्मं वदन्ति हि ।
विनापि धर्म्मशास्त्रेण स धर्म्मः पावनः स्मृतः ॥ ३११ ॥

The place, where many people, even when laughing, do not speak of any thing else but religion, is, even when without any Religious Code, religious and therefore holy, according to the *Smṛti.* (311)

हीनवर्णे च यः कुर्य्यादज्ञानादभिवादनम् ।
तत्र स्नानं प्रकुर्व्वीत घृतं प्राश्य विशुध्यति ॥ ३१२ ॥

He, who unknowingly salutes a lowcaste person, should immediately bathe and get [himself] purified by taking clarified butter. (312)

समुत्पन्ने द्विजः स्नाने भुङ्क्ते वापि पिबेद्यदि ।
गायत्र्यष्टसहस्रन्तु जपेत् स्नात्वा समाहितः ॥ ३१३ ॥

If, when ready for bathing, a twice-born person takes his meal or drinks water, he should, after bathing and being self-restrained, recite the *Gāyatrī* for eight thousand times. (313)

अङ्गुल्या दन्तकाष्ठञ्च प्रत्यक्षं लवणं तथा ।
मृत्तिकाभक्षणञ्चैव तुल्यं गोमांसभक्षणम् ॥ ३१४ ॥

To cleanse the teeth with a finger, to eat unmixed salt, and to eat earth is equally sinful like eating beef. (314)

दिवा कपित्थच्छायायां रात्रौ दधि शमीषु च ।
कार्पासं दन्तकाष्ठञ्च विष्णोरपि हरेच्छ्रियम् ॥ ३१५ ॥

[To live under] the shade of a *Kapittha*-tree during the day, [to take] curd in the night, [to live] under the shade of a *Śamī*-tree, to use a cotton-reed for cleaning the teeth, robs even *Viṣṇus* prosperity. (315)

सूर्य्यवातनखाग्राम्बु स्नानवस्त्रघटोदकम् ।
मार्ज्जनीरेणुकेशाम्बु हन्ति पुण्यं दिवाकृतम् ॥ ३१६ ॥

The sun [when seen at the rising], the wind [of the cremation ground], the water on the finger-nails, the water in a pitcher touched by a cloth at the time of bathing, the dust of a broomstick, and water sprinkling from the hairs, destroy the virtue acquired in the day. (316)

मार्ज्जनीरजकेशाम्बु देवतायतनोद्भवं ।
तेनावगुण्ठितो यस्तु गङ्गाम्भप्लुत एव सः ॥ ३१७ ॥

He, who is covered with the broomstick dust and the water sprinkling from hairs, [both] originating from a temple, is [said to be] sprinkled with the *Gaṅgas*-water. (317)

मृत्तिकाः सप्त ग्राह्या वल्मीके मूषिकस्थले ।
अन्तर्जले श्मशानान्ते वृक्षमूले सुरालये ॥ ३१८ ॥
वृषभैश्च तथोत्खाते श्रेयस्कामैः सदा बुधैः ॥ ३१९ ॥

The earth, in an anthill, in the hole of a mouse, in the water, in the cremation-ground, at the root of a tree, in a temple, and that dug by bulls, should always be discarded by learned person seeking their wellbeing. (318-319)

शुचौ देशे तु संग्राह्या कर्कराश्मविवर्ज्जिता ॥ ३२० ॥

Earth freed from pebbles and stones, should be collected from a holy place. (320)

पुरीषे मैथुने होमे प्रस्रावे दन्तधावने ।
स्नानभोजनजप्येषु सदा मौनं समाचरेत् ॥ ३२१ ॥

[While passing] excreta, [holding] sexual intercourse, [making] *Homa*, cleansing the teeth, bathing, taking meals, and making adorations, one should always abstain from speaking at all. (321)

यस्तु संवत्सरं पूर्णं भुङ्क्ते मौनेन सर्व्वदा ।
युगकोटिसहस्रेषु स्वर्गलोके महीयते ॥ ३२२ ॥

He,—who, always abstaining from speech, takes his meals for full one year,—lives gloriously in the celestial region for a thousand *Koti Yugas*. (322)

स्नानं दानं जपं होमं भोजनं देवतार्च्चनम् ।
प्रौढपादो न कुर्व्वीत स्वाध्यायं पितृतर्पणम् ॥ ३२३ ॥

Placing the feet on the seat and binding the waist and knee-joints with a piece of cloth (*Prauḍhapāda*), one should not bathe, make gifts, recite the *Gāyatrī*, perform *Homa*, take meals, adore the Deities, study the *Vedas* and offer oblations to the departed Manes. (323)

सर्व्वस्वमपि यो दद्यात् पातयित्वा द्विजोत्तमम् ।
नाशयित्वा तु तत् सर्व्वं भ्रूणहत्याफलं लभेत् ॥ ३२४ ॥

He, who, having killed a leading *Brāhmaṇa*, gives away his all, reaps the fruit of destroying a foetus after having killed all creatures. (324)

ग्रहणोद्वाहसंक्रान्तौ स्त्रीणाञ्च प्रसवे तथा ।
दानं नैमित्तिकं ज्ञेयं रात्रौ चापि प्रशस्यते ॥ ३२५ ॥

To make gifts is known as necessary on the occasion of an eclipse, a marriage, the last day of a month and at the delivery of a woman. It is therefore better [to make gifts] even in the night. (325)

क्षौमजं वाथ कार्पासं पट्टसूत्रमथापि वा ।
यज्ञोपवीतं यो दद्याद्वस्त्रदानफलं लभेत् ॥ ३२६ ॥

He, who gives away a sacred thread of silk, cotton, or *paṭṭa* (woven silk), wins the fruit of making a gift of a cloth. (326)

कांस्यस्य भाजनं दद्याद्घृतपूर्णं सुशोभनम् ।
तथा भक्त्या विधानेन अग्निष्टोमफलं लभेत् ॥ ३२७ ॥

One should, with reverence and due rite, give away a belmetal vessel, beautified and filled with clarified butter. [By it,] he wins the fruit of a *Agniṣṭoma*. (327)

## CHAPTER V

## दानफलवर्णनम्

श्राद्धकाले तु यो दद्याच्छोभनौ च उपानहौ ।
स गच्छन्नन्यमार्गेऽपि अन्नदानफलं लभेत् ॥ ३२८ ॥

He, who gives away a pair of excellent sandals at the time of a *Śrāddha*, even when wending another (*i.e.*, improper) way, wins the fruit of giving away boiled rice. (328)

तैलपात्रन्तु यो दद्यात् सम्पूर्णन्तु समाहितः ।
स गच्छति ध्रुवं स्वर्गे नरो नास्त्यत्र संशयः ॥ ३२९ ॥

The person, who attentively makes a gift of an oil-vessel completely filled, forsooth, goes to the celestial region; there is no doubt in it. (329)

दुर्भिक्षे अन्नदाता च सुभिक्षे च हिरण्यदः ।
पानीयदस्तरण्ये च स्वर्गलोके महीयते ॥ ३३० ॥

He, who gives during famine; he, who gives gold in a prosperous time; and he, who gives water in a forest [where there is no water], fares gloriously in the celestial region. (330)

यावदर्द्धप्रसूता गौस्तावत् सा पृथिवी स्मृता ।
पृथिवी तेन दत्ता स्यादीदृशीं गां ददाति यः ॥ ३३१ ॥

A cow is known, in the *Smṛti*, as the earth, so long she gives birth, half-way, to a young one. By him, who gives away such a cow, the earth is made a gift of. (331)

तेनाग्नयो हुताः सम्यक् पितरस्तेन तर्पिताः ।
देवाश्च पूजिताः सर्व्वे यो ददाति गवाह्निकम् ॥ ३३२ ॥

The fires are gratified with clarified butter; and the departed Manes, with oblations; and all the Celestials are adored by him, who gives food daily to the kine. (332)

जन्मप्रभृति यत् पापं मातृकं पैतृकं तथा ।
तत् सर्व्वं नश्यति क्षिप्रं वस्त्रदानान्न संशयः ॥ ३३३ ॥

All the sins, inherited by one, from birth, from father and mother, are all, forsooth, speedily dissipated by the gifts of food and cloth. (333)

कृष्णाजिनञ्च यो दद्यात् सर्व्वोपस्करसंयुतम् ।
उद्धरेन्नरकस्थानात् कुलान्येकोत्तरं शतम् ॥ ३३४ ॥

He, who gives away a black antelope-skin with all the necessary ingredients, rescues, from hell, a hundred generations. (334)

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः ।
शूलपाणिस्तु भगवानभिनन्दन्ति भूमिदम् ॥ ३३५ ॥

The Sun, *Varuṇa, Viṣṇu Brahmā, Soma,* Fire, and the Divine Wielder of the Trident (*Śiva*), welcome the giver of lands. (335)

बालुकानां कृता राशिर्यावत् सप्तर्षिमण्डलम् ।
गते वर्षे शते चैव पलमेकं विशीर्य्यति ॥ ३३६ ॥

With the expiration of a hundred years [enjoyment in the celestial region], only an atom of sands, collected in heaps reaching the region of the *Saptarṣi*, is destroyed. (336)
The meaning is that there is no end of his enjoying the piety so acquired.

क्षयो न दृश्यते तस्य कन्यादानेन चैव हिं ।
आतुरे प्राणदाता च त्रीणि दानफलानि च ॥ ३३७ ॥

No deterioration [of piety] is seen in him who gives away a maiden-daughter [in marriage], and in him who gives life in a disease. These three gifts bear equal fruits. (337)

सर्व्वेषामेव दानानां विद्यादानं ततोऽधिकम् ।
पुत्रादिस्वजने दद्याद्द्विप्राय च न कैतवे ॥ ३३८ ॥
सकाम: स्वर्गमाप्नोति निष्कामो मोक्षमाप्नुयात् ॥

The gift of learning is superior to all these gifts. One, who gives it with an end in view to a not-deceitful *Brāhamaṇa* and to ones own kinsmen headed by the son, attains to the celestial region; and if disintercstedly, to emancipation. (338-339)

ब्राह्मणे वेदविदुषि सर्व्वशास्त्रविशारदे ॥ ३३९ ॥
मातृपितृपरे चैव ऋतुकालाभिगामिनि ।
शीलचारित्रसम्पूर्णे प्रातः स्नानपरायणे ॥ ३४० ॥
तस्यैव दीयते दानं यदीच्छेच्छ्रेय आत्मनः

If a person seeks his own well-being, he should make gifts unto a *Brāhmaṇa*, well-read in the *Vedas*, versed in all the Scriptures, devoted to parents, knowing his wife in the time of *Ṛtu*, (*i.e.*, immediately after the menstrual period), endued with good character and conduct, and given to bathing in the morning. (339-340)

सन्त्यज्य विदुषो विप्रानन्येभ्योऽपि प्रदीयते ।
तत् कार्य्यं नैव कर्त्तव्यं न दृष्टं न श्रुतं मया ॥ ३४१ ॥

Leaving aside learned *Brāhmaṇas*, one should not make any gifts to any other person. I have neither seen nor heard of such a course. (341)

अतः परं प्रवक्ष्यामि श्राद्धकर्म्माणि ये द्विजाः ।
पितृणामक्षयं दानं दत्तं येषान्तु निष्फलम् ॥ ३४२ ॥

I shall now describe the twice-born persons, who are worthy to take part in a *Śrāddha*;—by making gifts to whom the departed Manes live [in the celestial region] eternally; and [also] those, a gift unto whom becomes profitless. (342)

न हीनाङ्गो न रोगी च श्रुतिस्मृतिविवर्जितः ।
नित्यञ्चानृतवादी च तांस्तु श्राद्धे न भोजयेत् ॥ ३४३ ॥

One should never feed these at a *Śrāddha*:—one who is short of limbs; one who is diseased; one who does not study the *Śruti* and *Smṛti*; and one who always speaks the untruth. (343)

हिंसारतञ्च कपटं उपगुह्य श्रुतश्च यः ।
किङ्करं कपिलं काणं श्वित्रिणं रोगिणं यथा ॥ ३४४ ॥
दुश्चर्म्माणं शीर्णकेशं पाण्डुरोगं जटाधरम् ।
भारवाहकमुग्रञ्च द्विभार्य्यं वृषलीपतिम् ॥ ३४५ ॥

[One should not feed] a hurtful person, a deceitful person; one who hiding his ownself learns the *Veda*; one who is a servant; one who is tawny-coloured; a deaf; one suffering from white leprosy; one who is diseased; one who has a bad skin; one who has withered hairs; one who suffers from jaundice; one who wears matted locks; one who carries a load; one who is angry; one who has taken two wives; and one who has married a *Vṛṣalī*. (344-345)

भेदकारी भवेच्चैव बहुपीडाकरोऽपि वा ।
हीनातिरिक्तगात्रो वा तमप्यपनयेत्तथा ॥ ३४६ ॥

He, who creates dissensions; he who injures man one who is short of limbs; or one who has an extra limb;—these should also be excluded. (346)

## CHAPTER VI

## श्राद्धफलवर्णनम्

बहुभक्तो दीनमुखी मत्सरी क्रूरबुद्धिमान् ।
एतेषां नैव दातव्यं कदाचिद्वै प्रतिग्रहः ॥ ३४७ ॥

One who eats too much; one who has a poorly grave face; he who is egoistic; and one who is gifted with wicked intellect;—neither should any be ever given to, nor should any be ever accepted from any of these. (347)

अथ चेन्मन्त्रविद्युक्तः शारीरैः पङ्क्तिदूषणः ।
अदूष्यं तं यमः प्राह पङ्क्तिपावन एव सः ॥ ३४८ ॥

He who contaminates a row by physical deformities but is well-read in the *Vedas*, is not blameable, as *Yama* has said, and is the sanctifier of the row. (348)

श्रुतिः स्मृतिश्च विप्राणां नयने द्वे प्रकीर्त्तिते।
काणः स्यादेकहीनोऽपि द्वाभ्यामन्धः प्रकीर्त्तितः ॥ ३४९ ॥

The *Śruti* and the *Smṛti* and described as the two eyes of the *Vipras*. One who is deficient in either of the two, is described as the one-eyed; and one who is deficient in the both, as stone-blind. (349)

न श्रुतिर्न स्मृतिर्यस्य न शीलं न कुलं यतः।
तस्य श्राद्धं न दातव्यं त्वन्धकस्यात्रिरब्रवीत् ॥ ३५० ॥

*Atri* has said :

"The wretch of a blind man, who has no [knowledge of] the *Śruti* or of the *Smṛti*, who has no character, no family, should not be given any present at a *Śrāddha*. (350)

तस्माद्वेदेन शास्त्रेण ब्राह्मण्यं ब्राह्मणस्य तु।
न चैकेनैव वेदेन भगवानत्रिरब्रवीत् ॥ ३५१ ॥

Therefore the *Brāhmaṇa*hood (*i.e.*, the status and dignity) of a *Brāhmaṇa* [is encompassed] by both the *Vedas* and the *Dharma-Śāstras*; and not by the *Vedas* only. The divine *Atri* has said so. (351)

योगस्थैर्लोचनैर्युक्तः पादाग्रञ्च प्रयच्छति।
लौकिकज्ञैश्च शास्त्रोक्तं पश्येच्चैवाधरोत्तरम् ॥ ३५२ ॥
वेदैश्च ऋषिभिर्गीतं दृष्टिमान् शास्त्रवेदवित् ॥ ३५३ ॥

He, who endued with eyes stationed in *yoga*, places the forepart of his foot (*i.e.*, wends good ways), and observes the regulations and restrictions established by human usage, the *Dharma-Śāstras*, the *Vedas* and the *Ṛṣs*,—is, indeed, one endued with most excellent vision and a master of all the *Śāstras*. (352-353)

व्रतिनश्च कुलीनश्च श्रुतिस्मृतिरतं सदा।
तादृशं भोजयेच्छ्राद्धे पितृणामक्षयं भवेत् ॥ ३५४ ॥

One should feed at a *Śrāddha*, one who observe religious vows, is born in a good family and is always devoted to the *Śruti* and the *Smṛti*. [By it, the residence] of the departed Manes [becomes] eternal [in the eternal region]. (354)

यावच्च ग्रसते ग्रासान् पितॄणां दीप्ततेजसाम् ।
पिता पितामहश्चैव तथैव प्रपितामहः ॥ ३५५ ॥

नरकस्था विमुच्यन्ते ध्रुवं यान्ति त्रिपिष्टपम् ।
तस्माद्विप्रं परीक्षेत श्राद्धकाले प्रयत्नतः ॥ ३५६ ॥

As long as [such *Vipras*] take morsels of food [offered] to the effulgent departed Manes, the father, grandfather and the great-grandfather, even when stationed in hell, become liberated and repair to the celestial region. Therefore, one should examine carefully the *Brāhmaṇas* at the time of a *Śrāddha*. (355-356)

न निर्व्वपति यः श्राद्धं प्रमीतपितृको द्विजः ।
इन्दुक्षये मासि मासि प्रायश्चित्ती भवेत्तु सः ॥ ३५७ ॥

A twice-born person, hearing his father dead, who does not perform the *Śrāddha* at the every wane of the Moon. (*i.e.*, *Amāvasyā*) is required to perform a penance. (357)

सूर्य्ये कन्यागते कुर्य्याच्छ्राद्धं यो न गृहाश्रमी ।
धनं पुत्राः कुलं तस्य पितृनिश्वासपीडया ॥ ३५८ ॥

Wealth, sons, and the family of the householder, who does not perform the *Śrāddha* when the Moon is in conjunction with the *Kanyā* (the sixth sign of the zodiac, *i.e.*, in the dark-fortnight of the month of (*Āśvina*) become destroyed by the sighs of the Manes. (358)

कन्यागते सवितरि पितरो यान्ति सत्सुतान् ।
शून्या प्रेतपुरी सर्वा यावद्वृश्चिकदर्शनम् ॥ ३५९ ॥

When the Sun is in the *Kanyā*, the departed Manes get good sons. The region of the dead remains always empty till the seeing of the *Vṛścika* (the sign Scorpio, *i.e.*, till the *Amāvasyā* of the month of *Āśvina*). (359)

ततो वृश्चिकसम्प्राप्ते निराशाः पितरो गताः ।
पुनः स्वभवनं यान्ति शापं दत्त्वा सुदारुणम् ॥ ३६० ॥
पुत्रं वा भ्रातरं वापि दौहित्रं पौत्रकं तथा ॥
पितृकार्य्ये प्रसक्ता ये ते यान्ति परमां गतिम् ॥ ३६१ ॥

Thereupon, if, at the advent of the *Vṛścika* (*i.e.*, on the *Amāvasyā*), the departed Manes become disappointed [for the non-performance of the *Śrāddha*], they, imprecating a highly dreadful curse on the son, brother, daughter's son, or son's son, return to their own habitations.

Those, who are devoted to the rites for the departed Manes, attain to the most excellent condition. (360-361)

यथा निर्म्मन्थनादग्निः सर्व्वकाष्ठेषु तिष्ठति ।
तथा स दृश्यते धर्म्मर्याच्छ्राद्धदानान्न संशयः ॥ ३६२ ॥

As fire exists in all [pieces of] wood [in an invisible form but is manifested] by friction, so virtue is, forsooth, visible by gifts made at a *Śrāddha*. (362)

सर्व्वशास्त्रार्थगमनं सर्व्वतीर्थावगाहनम् ।
सर्व्वयज्ञफलं विन्द्याच्छ्राद्धदानान्न संशयः ॥ ३६३ ॥

To make gifts at a *Śrāddha* is undoubtedly equal to the understanding of the meaning of all the scriptures, bathing at the sacred places and the fruit of all the scriptures. (363)

महापातकसंयुक्तो यो युक्तश्चोपपातकैः ।
घनैर्मुक्तो यथा भानू राहुमुक्तश्च चन्द्रमा ॥ ३६४ ॥

सर्व्वपापविनिर्म्मुक्तः सर्व्वतापं विलङ्घयेत् ।
सर्व्वसौख्यं स्वयं प्राप्तः श्राद्धदानान्न संशयः ॥ ३६५ ॥

Like the Sun freed from all clouds, like the Moon released from *Rāhu*, one,—laden with all sins and minor sins,—does undoubtedly, freed from all sins, get over all miseries and attains, himself, to all sorts of felicity. (364-365)

सर्व्वेषामेव दानानां श्राद्धदानं विशिष्यते ।
मेरुतुल्ये कृते पापे श्राद्धदानं विशोधनम् ॥ ३६६ ॥
श्राद्धं कृत्वा तु मर्त्त्योया वै स्वर्गलोके महीयते ॥

Of all gifts, that made at a *Śrāddha* is superior. The gift [made] at a *Śrāddha* is [the instrument of] purification, when sin equal to [the Mount] *Meru* [in height] is committed. By performing a *Śrāddha*, one reigns supreme in the celestial region. (366-367)

अमृतं ब्राह्मणस्यान्नं क्षत्रियान्नं पयः स्मृतम् ॥ ३६७ ॥
वैश्यस्य चान्नमेवान्नं शूद्रान्नं रुधिरं भवेत् ॥

A *Brāhmaṇas* boiled rice is ambrosia; that of a *Kṣatriya* is known, in the *Smṛti,* as milk; that of a *Vaiśya* is simple food; and that of a *Śūdra* is blood. (367-368)

एतत् सर्व्वं मया ख्यातं श्राद्धे काले समुत्थिते ॥ ३६८ ॥
वैश्वदेवे च होमे च देवताभ्यर्च्चने जपे ॥

All this has been described by me at the time of a *Śrāddha* [at a rite for] the *Vaiśvadevas,* at the *Homa,* at the adoration of a Deity and at the recitation. (368-369)

अमृतं तेन विप्रान्नमृग् यजुः सामसंस्कृतम् ॥ ३६९ ॥
व्यवहारानुपूर्व्वेण धर्म्मेण वलिभिर्जितम् ।
क्षत्रियान्नं पयस्तेन विशोऽन्नं पशुपालनात् ॥ ३७० ॥

Because the boiled rice of a *Vipra* is sanctified by the *Rg-, Yajus-,* and the *Sāma-,* (*Mantra*), it is ambrosia; because a *Kṣatriyas* boiled rice is subject to the dominations of laws and acquired by fair ways and religious rites, it is called milk; and a *Vaiśyas* boiled rice is called so, because[it is acquired] by tending cattle. (369-370)

देवो मुनिर्द्विजो राजा वैश्यः शूद्रो निषादकः ।
पशुम्लेच्छोऽपि चाण्डालो विप्रा दशविधाः स्मृताः ॥ ३७१ ॥

In the *Smṛti,* there are ten classifications of *Vipras, viz.,* a *Deva,* an ascetic, a twice-born one, a king, a *Vaiśya,* a *Śūdra,* a *Niṣāda,* a beast, *Mlecchа* and a *Cāṇḍāla.* (371)

सन्ध्यां स्नानं जपं होमं देवतानित्यपूजनम् ।
अतिथिं वैश्वदेवञ्च देवब्राह्मण उच्यते ॥ ३७२ ॥

One who performs [both the morning and evening] adorations, the sacred bath, the recitation of the *Gāyatrī,* the *Homa,* the daily adoration of the Deities, and who receives guests and worships the *Vaiśvadevas,* is called a *Deva-Brāhmaṇa.* (372)

शाके पत्रे फले मूले वनवासे सदा रतः ।
निरतोऽहरहः श्राद्धे स विप्रो मुनिरुच्यते ॥ ३७३ ॥

A *Vipra*, who lives on vegetables, leaves, roots and fruits, always lives in the forest, and always performs a *Śrāddha*, is called a *Muni*. (373)

वेदान्तं पठते नित्यं सर्व्वसङ्गं परित्यजेत् ।
साङ्ख्ययोगविचारस्थः स विप्रो द्विज उच्यते ॥ ३७४ ॥

He, who daily studies the *Vedānta*, gives up companionship, and discusses the *Sāṅkhya-Yoga*, is called a *Dvija*. (374)

अस्त्राहताश्च धन्वानः संग्रामे सर्व्वसम्मुखे ।
आरम्भे निर्ज्जिता येन स विप्रः क्षत्र उच्यते ॥ ३७५ ॥

That *Vipra*, who, in the very beginning of a battle and before all, strikes all holders of bow with weapons and defeats [them],—is called a *Kṣtra*. (375)

कृषिकर्म्मरतो यश्च गवाञ्च प्रतिपालकः ।
वाणिज्यव्यवसायश्च स विप्रो वैश्य उच्यते ॥ ३७६ ॥

That *Vipra*, who is given to agriculture, who tends kine, and who drives a trade, is called a *Vaiśya*. (376)

लाक्षालवणसम्मिश्र-कुसुम्भक्षीरसर्पिषाम् ।
विक्रेता मधुमांसानां स विप्रः शूद्र उच्यते ॥ ३७७ ॥

That *Vipra*, who sells shell-lac, salt, saffron, milk, clarified butter, honey, or meat, is called a *Śūdra*. (377)

चौरश्च तस्करश्चैव सूचको दंशकस्तथा ।
मत्स्यमांसे सदालुब्धो विप्रो निषाद उच्यते ॥ ३७८ ॥

A *Vipra*, who is a thief or a robber, or who is ever prone to give bad advice or give vent to harsh words, and who is always fond of fish and flesh, is called a *Niṣāda*. (378)

ब्रह्मतत्त्वं न जानाति ब्रह्मसूत्रेण गर्व्वितः ।
तेनैव स च पापेन विप्रः पशुरुदाहृतः ॥ ३७९ ॥

A *Vipra* who does not know the true nature and being of *Brahman* but is always proud of his saorificial thread, is for that sin called a *Paśu* (beast). (379)

वापीकूपतडागानामारामस्य सरःसु च।
निःशङ्कं रोधकश्चेव स विप्रो म्लेच्छ उच्यते ॥ ३८० ॥

A *Vipra*, who unhesitatingly obstructs [the use of] tanks, wells, watery expanses, pleasure-grounds and lakes, is called a *Mleccha*. (380)

क्रियाहीनश्च मूर्खश्च सर्व्वधर्म्मविवर्ज्जितः।
निर्द्दयः सर्व्वभूतेषु विप्रश्चाण्डाल उच्यते ॥ ३८१ ॥

A *Vipra*, who is devoid of all religious rites, is ignorant, innocent of all forms of religions and is cruel to all creatures, is called a *Cāṇḍāla*. (381)

वेदैर्विहीनाश्च पठन्ति शास्त्रं शास्त्रेण हीनाश्च पुराणपाठाः।
पुराणहीनाः कृषिणो भवन्ति भ्रष्टास्ततो भागवता भवन्ति ॥ ३८२ ॥

These, failing to understand the *Vedas*, study the *Dharma-Śāstras*, those, failing to master the *Dharma-Śāstras*, study the *Purāṇas*; those, failing to acquire proficiency in the *Purāṇas*, betake to agriculture; and those, failing in it, become *Bhāgavatas* (deceitful followers of *Viṣṇu*.) (382)

ज्योतिर्व्विदो ह्यथर्व्वाणः कीरपौराणपाठकाः।
श्राद्धे यज्ञे महादाने वरणीयाः कदाचन ॥ ३८३ ॥

The astrologers (*i.e.*, who live by astrological calculations); the followers of the *Atharvan*; and those, who recite the *Purāṇas*, without understanding their meaning;—should never be invited at a *Śrāddha*, sacrifice and at the distribution of great gifts. (383)

श्राद्धञ्च पितरं घोरं दानञ्चैव तु निष्फलम्।
यज्ञे च फलहानिः स्यात्तस्मात्तान् परिवर्ज्जयेत् ॥ ३८४ ॥

[In doing so,] a *Śrāddha* for the Manes, becomes dreadful, a gift becomes fruitless, and a sacrifice becomes profitless; therefore, one should always shun them. (384)

आविकश्चित्रकारश्च वैद्यो नक्षत्रपाठकः।
चतुर्व्विप्रा न पूज्यन्ते वृहस्पतिसमा यदि ॥ ३८५ ॥

The four [classes of] *Vipras*, who sell sheep, who are painters, who are physicians, and who read the positions of stars, should never be adored, even if they are equal to *Vṛhaspati* in learning. (385)

मागधो माधुरश्चैव कापटः कौटकामलौ ।
पञ्च विप्रा न पूज्यन्ते वृहस्पतिसमा यदि ॥ ३८६ ॥

The panegyrists, the flatterers, cheats, those who act harshly, and those who are avaricious,—these five *Brāhmaṇas* should never be adored, even if they are equal to *Vṛhaspati* in learning. (386)

क्रयक्रीता च या कन्या पत्नी सा न विधीयते ।
तस्यां जाताः सुतास्तेषां पितृपिण्डं न विद्यते ॥ ३८७ ॥

A maiden, who is bought, should never be taken as a wife; the sons, begotten on her, are not qualified to offer funeral cakes to their departed Manes. (387)

अष्टशल्यागतो नीरं पाणिना पिबते द्विजः ।
सुरापानेन तत्तुल्यं तुल्यं गोमांसभक्षणम् ॥ ३८८ ॥

Even when pierced with arrows in all his eight limbs, if a twice-born person drinks water with his palm, it is tantamount to the drinking of spirituous liquor or to the taking of beef. (388)

ऊर्ध्वजङ्घेषु विप्रेषु प्रक्षाल्य चरणद्वयम् ।
तावच्चाण्डालरूपेण यावद्गङ्गां न मज्जति ॥ ३८९ ॥

By washing the feet of *Brāhmaṇas* [lying] with thighs upraised, one lives like a *Cāṇḍāla* (*i.e.*, in an impure state) till he immerses himself in the Gaṅgas. (389)

## CHAPTER VII

## निन्द्यब्राह्मणवर्जनवर्णनम्

दीपशय्यासनच्छाया कार्पासं दन्तधावनम् ।
अजारेणु स्पृशंश्चैव शक्रस्यापि श्रियं हरेत् ॥ ३९० ॥

The touching of the shades of lamps, beds, and seats, of the cotton-wood intended for cleansing the teeth, and of the dust raised by a goat,—robs even the prosperity of Śakra. (390)

गृहाद्दशगुणं कूपं कूपाद्दशगुणं तटम् ।
तटाद्दशगुणं नद्यां गङ्गासङ्ख्या न विद्यते ॥ ३९१ ॥

[To bathe] in a well, is ten times more [meritorious] than [bathing] in the house; [to bathe] on the bank is ten times more [meritorious] than [bathing] in a well; [to bathe] in a river is ten times more [meritorious] than [bathing] on a bank. There is no enumeration [of virtues in bathing in] the Gaṅgas. (391)

स्रवद्यद्ब्राह्मणं तोयं सरस्यं क्षत्रियं तथा।
वापीकूपे तु वैश्यस्य शौद्रं भाण्डोदकं तथा॥ ३९२॥

The current water is for a *Brāhmaṇa;* that of a tank, is for a *Kṣatriya;* that of a well or a ponds, is for a *Vaiśya;* that of a pitcher, is for a *Śūdra.* (392)

तीर्थस्नानं महादानं यच्चान्यत्तिलतर्पणम्।
अब्दमेकं न कुर्व्वीत महागुरुनिपाततः॥ ३९३॥

On the demise of a great *Guru* (*i.e.*, father or mother), one should not, for a year, bathe at a sacred place, make great gifts and oblations of sesame to others. (393)

गङ्गा गया त्वमावस्या वृद्धिश्राद्धे क्षयेऽहनि।
मघापिण्डप्रदानं स्यादनत्र परिवर्ज्जयेत्॥ ३९४॥

[In the year,] one should perform the *Śrāddha* at the Gaṅgas, at *Gayā*, on the day of death and on the *Amāvasyā*-day; and offer the *Maghā-piṇḍas*, avoiding [the performance of] other [*Śrāddhas.*] (394)

घृतं वा यदि वा तैलं पयो वा यदि वा दधि।
चत्वारो ह्याज्यसंस्थानं हुतं नैव तु वर्ज्जयेत्॥ ३९५॥

Clarified butter, oil, milk and curd,—these four are the main ingredients of *Ājya* (offering of clarified butter); these should not be discearded even when offered. (395)

श्रुत्वैतानृषयो धर्म्मान् भाषितानत्रिणा स्वयम्।
इदमूचुर्म्महात्मानं सर्व्वे ते धर्म्मनिष्ठिताः॥ ३९६॥

Having listened to these religious injunctions described by *Atri* himself, those *Ṛṣis,* devoted to religious observances, again spoke to that high-souled one as follows:– (396)

या इदं धारयिष्यन्ति धर्म्मशास्त्रमतन्द्रिताः।
इह लोके यशः प्राप्य ते यास्यन्ति त्रिपिष्टपम्॥ ३९७॥

Those, who would steadfastly follow these religious injunctions, shall attain to the celestial region after acquiring fame in this world. (397)

विद्यार्थी लभते विद्यां धनकामो धनानि च।
आयुष्कामस्तथैवायुः श्रीकामो महतीं श्रियम् ॥ ३९८ ॥

One, seeking learning, would obtain learning; one, desiring wealth, would get wealth; one, longing for a long life, would acquire longevity; and one, wishing for prosperity, would win great prosperity. (398)

*इति श्री अत्रिमहर्षिस्मृतिः समाप्ता ॥ १ ॥*

# आपस्तम्बसंहिता

# Āpastambha Saṁhitā

## CHAPTER I

## गोरोधनादिविषये गोहत्यायाञ्च

आपस्तम्बं प्रवक्ष्यामि प्रायश्चित्तविनिर्णयम् ।
दूषितानां हितार्थाय वर्णानामनुपूर्वशः ॥ १ ॥

Now I shall describe the modes of practising expiatory penances to be respectively practised for their benefit by sinners of all castes in the order of enumeration, as formerly narrated by *Āpastamba*. (1)

परेषां परिवादेषु निवृत्तमृषिमुत्तमम् ।
विविक्तदेशमासीनमात्मविद्यापरायणम् ॥ २ ॥

अनन्यमनसं शान्तं सत्त्वस्थं योगवित्तमम् ।
आपस्तम्बमृषिं सर्व्वे समेत्य मुनयोऽब्रुवन् ॥ ३ ॥

The holy sages (*Munis*) having approached that foremost of *Ṛṣis*, who was free from all calumnies and was blissfully seated in a secluded place, calmly reposing in the illuminating principle of pure knowledge—him *Āpastamba* of undistracted mind, the foremost of the knowers of *yoga*, they addressed as follows. (2—3)

भगवन् मानवा सर्व्वे असन्मार्गे स्थिता यदा ।
चरेयुर्द्धर्म्मकार्य्याणां तेषां ब्रूहि विनिष्कृतिम् ॥ ४ ॥

Instruct us, O lord, how men, who walk in the path of inequity and are addicted to sinful practices, can obtain there exoneration. (4)

यतोऽवश्यं गृहस्थेन गवादिपरिपालनम् ।
कृषिकर्मादि चापत्सु द्विजामन्त्रणमेव च ॥ ५ ॥

देयञ्चानाथकेऽवश्यं विप्रादीनाञ्च भेषजम् ।
बालानां स्तन्यपानादिकार्य्यञ्च परिपालनम् ॥ ६ ॥

एवं कृते कथञ्चित् स्यात् प्रमादो यद्यकामतः ।
गवादीनां ततोऽस्माकं भगवन्ब्रूहि निष्कृतिम् ॥ ७ ॥

Rearing of cattle, prosecution of agriculture in times of distress, distribution of charities to the poor, and feeding, and giving medicines to, *Brāhmaṇas*, suckling and protecting the children are the duties of a house-holder. Tell us, O lord, low shall (a house-holder) atone for any act of injury unknowingly or unintentionally done to a cow, etc. (5—7)

एवमुक्तः क्षणं ध्यात्वा प्रणिपातादधोमुखः ।
दृष्ट्वा ऋषीनुवाचेदमापस्तम्बः सुनिश्चितम् ॥ ८ ॥

Having been thus addressed by the *Ṛṣis*, the holy *Āpastamba*, with his head bent down in recognition of the honour shown to him, looked at them and gave utterance to the following words of unflinching certainty. (8)

बालानां स्तनपानादिकार्य्ये दोषो न विद्यते ।
विपत्तावपि विप्राणामामन्त्रणचिकित्सने ॥ ९ ॥

Any mishap happened to the life of a child, while suckling it, or to that of a *Brāhmaṇa* while feeding, or medicinally treating him, calls for no atonement. (9)

गवादीनां प्रवक्ष्यामि प्रायश्चित्तं रुजादिषु ।
केचिदाहनेन दोषोऽत्र देहधारणभेषजे ॥ १० ॥

Later on I shall describe the form of an expiatory penance to be practised for the death of a cow, dead while treating her medicinally; but according to several authorities, no sin is committed by giving sustenance or medicine to a cow (even if she dies in consequence thereof). (10)

औषधं लवणञ्चैव स्नेहपुष्ट्यान्नभोजनम् ।
प्राणिनां प्राणवृत्त्यर्थं प्रायश्चित्तं न विद्यते ॥ ११ ॥

Drugs, salt, oils, food and nutritious things in general conduce to the preservation of animal-life, and hence no atonement is necessary (if an animal dies during the administration of any of these articles.) (11)

अतिरिक्तं न दातव्यं काले स्वल्पन्तु दापयेत् ।
अतिरिक्ते विपन्नानां कृच्छ्रमेव विधीयते ॥ १२ ॥

But these things should not be given in inordinate quantities. They should be given in moderate doses and at proper seasons. The practice of a *Krccha Vratam* is the atonement for the death of cow, dead in consequence of excessive drugging of feeding. (12)

त्र्यहं निरशनात् पादः पादश्चायाचितं त्र्यहम् ।
पादः सायं त्र्यहं पादः प्रातर्भोज्यं तथा त्र्यहम् ॥ १३ ॥
प्रातः सायं दिनार्द्धञ्च पादोनं सायवर्ज्जितम् ॥ १४ ॥

There days fasting constitutes a quarter part of the penance Living on food, obtained without solicitation, for three days constitutes a quarter part of the penance. Taking only a singl meal at night, for three days, constitutes a quarter part of th penance, and taking a single meal in the day, for three days constitutes a quarter part of the penance. These four quarte parts constitute a *Prājāpatyam Vratam*. (13—14)

प्रातः पादं चरेच्छूद्रः सायं वैश्यस्य दापयेत् ।
अयाचितन्तु राजन्य त्रिरात्रं ब्राह्मणस्य च ॥ १५ ॥

A *Śūudra*, standing under the obligation of practising an expiatory penance, should practise that form of quarter *Prājāpatyam* in which a single meal at morning (day) has been enjoined to be taken for three successive days; a *Vaiśya*, under the circumstance, should practise the form in which a single meal at evening (night) for three successive days is enjoined to be taken, a Kṣatriya, under the cirumstance, should live, for three days, on food obtained without solicitation, while a *Brāhmaṇa* should observe a continuous fast for three days. (15)

पादमेकं चरेद्रोधे द्वौ पादौ बन्धने चरेत् ।
योजने पादहीनञ्च चरेत् सर्वं निपातने ।। १६ ।।

A single quarter of the penance should be practised on the death of a cow in confinement, two quarters on the death of a cow with the halter round her neck, three quarters, on the death of a bullock in harness, and the entire (four quarters) penance, on the death of a cow or bullock, dead from the effects of a blow or lashing. (16)

घण्टाभरणदोषेण गोस्तु यत्र विपद्यते ।
चरेदर्द्धव्रतं तत्र भूषणार्थं कृतं हि तत् ।। १७ ।।

A half-penance should be practised on the death of a cow, dead through the effects of injudicious fastenings of bells round her neck, inasmuch as the purpose of such a fastening is mere ornamentation. (17)

दमने वा निरोधे वा सङ्घाते चैव योजने ।
स्तम्भशृङ्खलपाशैश्च मृते पादोनमाचरेत् ।। १८ ।।

A three quarter part of the penance should be practised on the death of a cow or bulluck, dead on account of harnessing it to a cart, or subjecting it to carry a weight, which is beyond its strength, or of fastening it to a rod or post, or keeping it huddled together with other cows in a pen of cowshed for a time which is beyond its endurance. (18)

पाषाणैर्लगुडैर्वापि शस्त्रेणान्येन वा बलात् ।
निपातयन्ति ये गास्तु तेषां सर्व्वं विधीयते ।। १९ ।।

Having killed a cow or a bullock with a weapon, cudgel, or stone, or with any other implement of violence, people, should practise the four quarters of a *Prājāpatyam Vratam.* (19)

प्राजापत्यं चरेद्विप्रः पादोनं क्षत्रियश्चरेत् ।
कृच्छ्रार्द्धन्तु चरेद्वैश्यः पादं शूद्रस्य दापयेत् ।। २० ।।

A *Brāhmaṇa,* under the circumstance, should practice an entire *Prājāpatyam;* a Kṣatriya, under the circumstance, should practise a three-quarter part thereof, a *Vaiśya,* under the circumstance, should practise a half *Kṛccha Vratam,* while a *Śūdra,* under, the circumstance, should practise only a quarter part thereof. (20)

द्वौ मासौ दापयेद्वत्सं द्वौ मासौ द्वौ स्तने दुहेत् ।
द्वौ मासावैकवेलायां शेषकाले यथारुचि ॥ २१ ॥

For the first two months, calves should be allowed to suckle their mothers; for the next two months, only two teats should be fully milched, for the next two months a cow should be milched once a day; after that they may be milched as liked. (21)

दमतामर्द्धमासेन गोस्तु यत्र विपद्यते ।
सशिखं वपनं कृत्वा प्राजापत्यं समाचरेत् ॥ २२ ॥

It a cow dies in the attempt at controlling her within a fortnight after parturition, one should give a clean shave to one's head and practise a *Prājāpatyam* penance. (22)

हलमष्टगवं धर्म्यं षड्गवं जीवितार्थिनाम् ।
चतुर्गवं नृशंसानां द्विगवञ्च जिघांसिनाम् ॥ २३ ॥

Pious men should yoke eight bullocks to a plough, those, living by agriculture, should yoke six bullocks to a plough. It is the cruel who four bullocks to a plough, those who yoke a couple of bullocks to a plough should be branded as killers of bullocks. (23)

अतिवाहातिदोहाभ्यां नासिकाभेदने तथा ।
नदीपर्व्वतसंरोधे मृते पादोनमाचरेत् ॥ २४ ॥

A three quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing) should be practised on the death of a cow or bullock, dead on account of excessive milching, or for being subjected to carry an inordinately heavy weight, or in consequence of the perforation of its nose (for gliding through it the leading string), or from the effects of a fall from a bill or a river-bank. (24)

न नारिकेलवालाभ्यां न मुञ्जेन न चर्म्मणा ।
एभिर्गास्तु न बध्नीयाद्वद्धा परवशा भवेत् ॥ २५ ॥

A cow should not be fastend with a rope of strings made of cocoanut or palm fibres, nor with one made of twisted *Kuśa* grass or of strings of leather, in as much as such a rope interferes with its comfort and free movements. (25)

कुशैः काशैश्च बध्नीयाद्वृषभं दक्षिणामुखम् ।
पादलग्नाग्निदोषेषु प्रायश्चित्तं न विद्यते ॥ २६ ॥

A bullock should be fastened (to a pole) with a rope of *Kuśa* or *Kāśa* grass and with its face turned to wards the south; no expiation is necessary for the act of one's trampling a fire under foot while attending to a cow or bullock. (26)

व्यापन्नानां बहूनान्तु रोधने बन्धनेऽपि च ।
भिषङ्मिथ्योपचारे च द्विगुणं गोव्रतं चरेत् ॥ २७ ॥

On the death of a cow or bullock through injudicious fastening or penning, or through the administration of an improper medicine by a physician, one (its owner) should doubly practise the penance of *Govratam*. (27)

शृङ्गभङ्गेऽस्थिभङ्गे च लाङ्गुलस्य च कर्त्तने ।
सप्तरात्रं पिबेद्दुग्धं यावत् स्वस्था पुनर्भवेत् ॥ २८ ॥

Having broken the horns or bones of a cow, or having cut her tail, one should live simply on milk for seven days. (28)

गोमूत्रेण तु सम्मिश्रं यावकं भक्षयेद्द्विजः ।
एतद्विमिश्रितञ्चैवमुक्तञ्चोशनसा स्वयम् ॥ २९ ॥

Or one should live on barley diet mixed with cow's urine, under the circumstance, until she does not become sound again. This is what is enjoined by *Uśanās*. (29)

देवद्रोण्यां विहारेषु कूपेष्वायतनेषु च ।
एषु गोषु विपन्नेषु प्रायश्चित्तं न विद्यते ॥ ३० ॥

No expiation is necessary for the death of a cow, dead from falling in a natural cave or in a well, while grazing or freely roaming about. (30)

एका पादात्तबहुभिर्दैवाद्व्यापादिता क्वचित् ।
पादं पादन्तु हत्यायाश्चरेयुस्ते पृथक् पृथक् ॥ ३१ ॥

Having jointly killed a cow, each of the several killers should separately practise a quarter-penance by way of expiation. (31)

यन्त्रणे गोश्चिकित्सार्थे मूढगर्भविमोचने ।
यत्र कृते विपत्तिश्चेत् प्रायश्चित्तं न विद्यते ॥ ३२ ॥

No atonement is necessary for the death of a cow, dead from the effects of cauterisation, or from the effects of bringing about an instrumental parturition, in a case of difficult labour. (32)

सरोम प्रथमे पादे द्वितीये श्मश्रुकर्त्तनम् ।
तृतीये तु शिखा धार्य्या सशिखन्तु निपातने ॥ ३३ ॥

One should clip the nails of one's fingers and toes, and shave the hairs of one's body while engaged in practising a quarter-penance. The beard and moustache should be shaved in connection with the practice of a half-penance; all the hairs of the head except a tuft of hair at the crown, should be shaved, while practising a three-quarter-penance, while a complete shaving of the head is enjoined in respect of the practice of a full penance. (33)

सर्व्वान् केशान् समुद्धृत्य च्छेदयेदङ्गुलिद्वयम् ।
एवमेव तु नारीणां शिरसो मुण्डनं स्मृतम् ॥ ३४ ॥

Two fingers widths of the tips of a woman's hairs should be clipped, where a complete shaving of her head would be found to have been laid down in the regulations. (34)

*इत्यापस्तम्बीये धर्म्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥*

# CHAPTER II

## शुद्ध्यशुद्धि विवेकवर्णनम्

कारुहस्तगतं पुण्यं यच्च ग्रामाद्विनिःसृतम् ।
स्त्रीबालवृद्धचरितं प्रत्यक्षाद्दृष्टमेव च ॥ १ ॥

ARTICLES of manufacture just received from the hands of artisans, things brought from out side a village, acts done by infants, women and old men, and things not directly found to be impure, should be regarded as pure. (1)

प्रपास्वरण्येषु जलेऽथ सौरे
द्रोण्यां जलं यच्च विनिःसृतम्भवेत् ।
श्वपाकचाण्डालपरिग्रहेषु
पीत्वा जलं पञ्चगव्येन शुद्धिः ॥ २ ॥

Having drunk water in a Prapā, or that lieing accumulated in a forest or in the furrows of a ploughed field, as well as that which is flowing out of a pond, or is owned by a *Śvapāka* or *Caṇḍāla*, one should regain one's purity by drinking *Pañcagavyam*. (2)

A place where water is distributed to travellers.—*Tr.*

न दुष्येत सन्तता धारा वातोद्धताश्च रेणवः ।
स्त्रियो वृद्धाश्च बालाश्च न दुष्यन्ति कदाचन ॥ ३ ॥

A current and continuous stream of water, dusts blown about by the wind, women, infants and old men are never defiled. (3)

आत्मशय्या च वस्त्रञ्च जायापत्यं कमण्डलुः ।
आत्मनः शुचिरेतानि परेषामशुचीनि तु ॥ ४ ॥

One own bed, wife, progeny, wearing apparels and sacred bowl are always pure; belonging to others they are impure. (4)

अन्यस्तु खानिताः कूपास्तडागानि तथैव च ।
एषु स्नात्वा च पीत्वा च पञ्चगव्येन शुध्यति ॥ ५ ॥

Having drunk water out of, or bathed in, a well or tank, caused to be excavated by another, one should regain one's purity by drinking *Pañcagavyam.* (5)

उच्छिष्टमशुचित्वञ्च यच्च विष्ठानुलेपनम् ।
सर्व्वं शुध्यति तोयेन तत्तोयं केन शुध्यति ॥ ६ ॥

Water purifies the unused residue of another person's meal and things, that are generally impure, or are even smeared with excrement, when that water is defiled what can impart to it its lost purity? (6)

सूर्य्यरश्मिनिपातेन मारुतस्पर्शनेन च ।
गवां मूत्रपुरीषेण तत्तोयं तेन शुध्यति ॥ ७ ॥

That water, by lying exposed to the sun, and through the contact of air and cow's urine, becomes pure again. (7)

अस्थिचर्म्मादियुक्तन्तु खराश्वोष्ट्रापदूषितम् ।
उद्ध्वरेदुदकं सर्व्वं शोधनं परिमार्ज्जनम् ॥ ८ ॥

Water, defiled by the contact of skin, hairs, and bones, etc., or touched by a camel, ass, etc., should be baled out of its receptacle, or the following method should be adopted for its purification. (8)

कूपो मूत्रपुरीषेण ष्ठीवनेनापि दूषितः ।
श्वशृगालखरोष्ट्रैश्च क्रव्यादैश्च जुगुप्सितः ॥ ९ ॥

उद्धृत्यैव च तत्तोयं सप्त पिण्डान् समुद्धरेत् ।
पञ्चगव्यं मृदा पूतं कूपे तच्छोधनं स्मृतम् ॥ १० ॥

The water of a well that has been defiled by the contact of excrementitious matter, or into which a tiger, jackal, ass or a camel has fallen, should be completely baled out, and several handfuls of clay should be taken out of its bottom. Then the compound known as *Pañcagavyam* and handfuls of fresh earth should be cast into it. This is how a defiled well should be purified. (9—10)

वापीकूपतड़ागानां दूषितानाञ्च शोधनम् ।
कुम्भानां शतमुद्धृत्य पञ्चगव्यं ततः क्षिपेत् ॥ ११ ॥

A hundred pitchers of water should be baled out of a pond or tank, and *Pañcagavyam* should be cast into it. This is how a defiled pond or tank should be repurified. (11)

यश्च कूपात् पिबेत्तोयं ब्राह्मणः शवदूषितात् ।
कथं तत्र विशुद्धिः स्यादिति मे संशयो भवेत् ॥ १२ ॥

How shall a *Brāhmaṇa,* who has drunk the water of a well, defiled by a human carcass, shall recover his personal purity? I have a doubt as regards this. (12)

अक्लिन्नेनाप्यभिन्नेन शवेन परिदूषिते ।
पीत्वा कूपे ह्यहोरात्रं पञ्चगव्येन शुध्यति ॥ १३ ॥

Having drunk water out of a well whose water has been defiled by the immersion of an undecomposed and unsecreting corpse therein, a *Brāhmaṇa* should fast for an entire day and night and recover his purity by drinking *Pañcagavyam,* thereafter. (13)

क्लिन्ने भिन्ने शवे चैव तत्रस्थं यदि तत् पिबेत् ।
शुद्धिश्चान्द्रायणं तस्य तप्तकृच्छ्रमथापि वा ॥ १४ ॥

Having drunk water out of a well, defiled by the immersion of a fetid and decomposed corpse therein, a *Brāhmaṇa* should practise a *Cāndrāyaṇam* or a *Tapta Kṛccha Vratam* by way of purification. (14)

*इत्यापस्तम्बीये धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥*

# CHAPTER III

## गृहेऽविज्ञातस्यान्त्यजातेर्निवेशन बालादि विषये च प्रायाश्चितम् वर्णनम्

अन्त्यजातेरविज्ञातो निवसेद्यश्च वेश्मनि।
सम्यग् ज्ञात्वा तु कालेन द्विजाः कुर्व्वन्त्यनुग्रहम्॥ १॥

चान्द्रायणं पराको वा द्विजातीनां विशोधनम्।
प्राजापत्यन्तु शूद्रस्य शेषं तदनुसारतः॥ २॥

HAVING unknowingly lived in the house of a man of vile caste, and come to know of it afterwards, a *Brāhmaṇa* should first obtain the commisseraton of the *Brāhmaṇas*, and then practise a *Parāka* or a *Cāndrāyaṇam Vratam* for regaining his purification A *Śūdra*, under the circumstance, should practise a *Prājāpatyam* penance. The remaining items such as honorariums, etc., are in accordance with the nature of the penance practised. (1—2)

यैर्भुक्तं तत्र पक्वान्नं कृच्छ्रं तेषां प्रदापयेत्।
तेषामपि च यैर्भुक्तं कृच्छ्रपादं प्रदापयेत्॥ ३॥

The practice of a *Kṛccha Vratam* should be laid down as a proper expiatory penance for those that might have taken any cooked food in that house, while those who have dined with such individuals shold practise quarter *Kṛccha Vratas* by way of expiation. (3)

कूपैकपानैर्दुष्टानां स्पर्शेण शवदूषिणाम्।
तेषामेकोपवासेन पञ्चगव्येन शोधनम्॥ ४॥

People drinking, out of a well, defiled by the touch of a corpse, or with men, made unclean by the touch of a dead body. should fast for a day and thereafter regain their purity by drinking *Pañcagavyam*. (4)

बालो वृद्धस्तथा रोगी गर्भिणी वापि पीडिता ।
तेषां नक्तं प्रदातव्यं बालानां प्रहरद्वयम् ॥ ५ ॥

Old men, infants, invalids (sick folks) and pregnant women should take a single meal in the night in cases where a complete fast is enjoined for others; girls should have their meals, under the circumstance, at the expiry of two *Praharas* (six hours of the day). (5)

अशीतिर्यस्य वर्षाणि बालो वाप्यनषोडशः ।
प्रायश्चित्तार्द्धमर्हन्ति स्त्रियो व्याधित एव च ॥ ६ ॥

Old men of eighty years, boys below sixteen, women and sick folks are required to practise half penances only (for the expiation of any sin or misdemeanour). (6)

न्यूनैकादशवर्षस्य पञ्चवर्षाधिकस्य च ।
चरेद्गुरुः सुहृद्वापि प्रायश्चित्तं विशोधनम् ॥ ७ ॥

Friends and preceptors of infants, above five years and below eleven years of age, should practise expiatory penances on their behalf, when necessary. (7)

अथवा क्रियमाणेषु येषामार्त्तिः प्रदृश्यते ।
शेषसम्पादनाच्छुद्धिर्विपत्तिर्न भवेद्यथा ॥ ८ ॥

Persons, falling ill while practising a penance, should regain their purity by causing its unperformed residue to be practised by others, so that their lives may not be anywise imperilled. (8)

क्षुधा व्याधितकायानां प्राणो येषां विपद्यते ।
ये न रक्षन्ति भक्तेन तेषां तत् किल्विषं भवेत् ॥ ९ ॥

Persons, not helping with food a fasting penitent dying out of hunger, or of any disease, commit sin by witholding such help. (9)

पूर्णेऽपि कालनियमे न शुद्धिर्ब्राह्मणैर्विना ।
अपूर्णेष्वपि कालेषु शोधयन्ति द्विजोत्तमाः ॥ १० ॥

Even the practice of an expiatory penance, for its full and proper term, by a person does not absolve him of his sin without the acknowledgement of it by *Brāhmaṇas*, a penitent, after the expiry of half the term of a penance, may be regarded as pure, if the foremost of *Brāhmaṇas* pronounces him so. (10)

समाप्तमिति नो वाच्यं त्रिषु वर्णेषु कर्हिचित्।
विप्रसम्पादनं कार्य्यमुत्पन्न प्राणसंशये ॥ ११ ॥

Members of the three social orders (of *Kṣatriya, Vaiśya* and *Śudra*) shall never utter the term, 'completed' in respect of the completion of an expiatory penance; even at the point of death they shall cause it to be pronounced by a *Brāhmaṇa*. (11)

सम्पादयन्ति यद्विप्राः स्नानतीर्थं फलञ्च तत्।
सम्यक् कर्त्तुरपायं स्याद्व्रती च फलमाप्नुयात्॥ १२ ॥

The merit of caushing a *Brāhmaṇa* to undertake a pilgrimage to a sacred place, or to make an ablution in a sacred pool, belongs to him on whose behalf he makes such a pilgrimage or ablution. (12)

*इत्यापस्तम्बीये धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥*

# CHAPTER IV

## चाण्डालकूपजलपानादौ सस्पर्शे च प्रायाश्चितम्

चाण्डालकूपभाण्डेषु योऽज्ञानात् पिबते जलम् ।
प्रायश्चित्तं कथं तस्य वर्णे वर्णे विधीयते ॥ १ ॥

WHAT is the proper expiatory penance for one, who drinks water out of a cup or well belonging to a *Cāṇḍāla*, and how does the form of that penance should differ according to the caste of a penitent ? (1)

चरेत् सान्तपनं विप्रः प्राजापत्यन्तु भूमिपः ।
तदर्द्धन्तु चरेद्वैश्यः पादं शूद्रस्य दापयेत् ॥ २ ॥

A *Brāhmaṇa*, under the circumstances, should practise a *Sāntapanam Vratam*, a *Kṣatriya*, a *Prājāpatyam*; a *Vaiśya*, a half *Prājāpatyam*, and a *Śūdra*, a quarter *Prājāpatyam*, respectively. (2)

भुक्त्वोच्छिष्टस्त्वनाचान्तश्चाण्डालैः श्वपचेन वा ।
प्रमादात् स्पर्शनं गच्छेत्तत्र कुर्य्याद्विशोधनम् ॥ ३ ॥

Having unknowingly touched a *Cāṇḍāla* or *Śvapaca* before washing his face after a meal, a *Brāhmaṇa* should regain his purity by practising an expiatory penance. (3)

गायत्र्यष्टसहस्रन्तु द्रुपदां वा शतं जपेत् ।
जपंस्त्रिरात्रमश्रूलं पञ्चगव्येन शुध्यति ॥ ४ ॥

After having eight thousand times repeated the Gāyatrī, or a hundred times the *Drupada Mantra*, or after having recited, for three nights, any other sacred *Mantra* in tearful eyes, he should drink *Pañcagavyam*, whereby he would be pure again. (4)

चाण्डालेन यदा स्पृष्टो विण्मूत्रे च कृते द्विजः ।
प्रायश्चित्तं त्रिरात्रं स्याद्भुक्तोच्छिष्टः षडाचरेत् ॥ ५ ॥

A Brāhmaṇa, having touched a *Cāṇḍāla* before washing his person after attending to a call of nature, should, for three

nights, practise the proper expiatory penance, while the term of the penance should be extended to six days in case where he might have touched a *Cāṇḍāla* before rinsing his mouth with water, after a meal. (5)

पानमैथुनसम्पर्के तथा मूत्रपुरीषयोः ।
सम्पर्कं यदि गच्छेत्तु उदक्या चान्त्यजैस्तथा ॥ ६ ॥

What would be the form of expiation for one, who has gone unto a woman in her menses, or touched a woman in her flow, or a member of any other vile caste, while drinking water, or has touched the excermentitious matter of these persons? (6)

एतैरेव यदा स्पृष्टः प्रायश्चित्तं कथम्भवेत् ।
भोजने च त्रिरात्रं स्यात् पाने तु त्र्यहमेव च ॥ ७ ॥

What would be the form of expiation for him who might have touched any of these people? Having touched any of these, while taking one's meal, one should, for three nights, practise the proper expiatory penance, while one, defiled by the touch of any of these, while drinking water, should practise the penance for three days only. (7)

मैथुने पादकृच्छ्रं स्यात्तथा मूत्रपुरीषयोः ।
दिनमेकं तथा मूत्रे पुरीषे तु दिनत्रयम् ॥ ८ ॥

A touch of any of these individuals, after attending to any other call of nature, or after coition, should be expiated by practising a quarter *Kṛccha Vratam,* while defiled by their urine and stool, one should practise the penance for one and three days, respectively. (8)

एकाहं तत्र निर्दिष्टं दन्तधावनभक्षणे ॥ ९ ॥

It is enjoined that one defiled by the touch of any of the aforesaid people, while brushing one's teeth, should practise the proper expiatory penance for a single day. (9)

वृक्षारूढे तु चाण्डाले द्विजस्तत्रैव तिष्ठति ।
फलानि भक्षयेत्तस्य कथं शुद्धिं विनिर्दिशेत् ॥ १० ॥

What would be the form of expiation for a *Brāhmaṇa,* who has eaten fruits seated on the branch of a tree which a *Cāṇḍāla* has climbed up at that time? (10)

ब्राह्मणान् समनुज्ञाप्य सवासाः स्नानमाचरेत् ।
एकरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ११ ॥

With the permission of *Brāhmaṇas,* he should bathe with all his clothes on, fast for a whole day and night, and thereafter regain his purity by taking *Pañcagavyam.* (11)

येन केनचिदुच्छिष्टः अमेध्यं स्पृशते द्विजः ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १२ ॥

A *Brāhmaṇa,* having touched anything impure, before washing his face after a meal, should regain his purity by fasting for a night, and by taking *Pañcagavyam,* as well. (12)

*इत्यापस्तम्बीये धर्म्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥*

# CHAPTER V

## वैश्यान्त्यजश्वाकाकीद्दिष्टभोजनेप्रायश्चित्

चाण्डालेन यदा स्पृष्टो द्विजवर्णः कदाचन।
अनभ्युक्ष्य पिबेत्तोयं प्रायश्चित्तं कथं भवेत् ॥ १ ॥

WHAT would be the form of expiatory penance for a twice-born one, who, touched by a *Cāṇḍāla*, drinks water before performing an *Ācamanam*? (1)

ब्राह्मणस्तु त्रिरात्रेण पञ्चगव्येन शुध्यति।
क्षत्रियस्तु द्विरात्रेण पञ्चगव्येन शुध्यति ॥ २ ॥

A *Brāhmaṇa*, under the circumstance, should regain his purity by fasting for three nights and by taking *Pañcagavyam*, while the term of the penance is two days only for a Kṣatriya, its other factors remaining the same. (2)

चतुर्थस्य तु वर्णस्य प्रायश्चित्तं न वै भवेत्।
व्रतं नास्ति तपो नास्ति होमो नैव च विद्यते ॥ ३ ॥

No expiatory penance, vow, *Tapasyā*, or Homa exists for a member of the fourth social order (*Śūdra*). (3)

पञ्चगव्यं न दातव्यं तस्य मन्त्रविवर्ज्जनात्।
ख्यापयित्वा द्विजानान्तु शूद्रो दानेन शुध्यति ॥ ४ ॥

*Śūdras*, should not be enjoined to drink *Pañcagavyam*, inasmuch as they are not privileged to utter any *Mantras*. A *Śūdra*, guilty of any delinquency, should regain his purity by confessing it to a *Brāhmaṇa* and by making gifts. (4)

बाह्मणस्य यदोच्छिष्टमश्नात्यज्ञानतो द्विजः।
अहोरात्रन्तु गायत्र्या जपं कृत्वा विशुध्यति ॥ ५ ॥

A *Brāhmaṇa*, who has unknowingly partaken of the unused residue of another *Brāhmaṇa*'s meal, should recover his purity by reciting the *Gāyatrī*, for a whole day and night. (5)

उच्छिष्टं वैश्यजातीनां भुङ्क्तेऽज्ञानाद्विजो यदि ।
शङ्खपुष्पीपयः पीत्वा त्रिरात्रेणैव शुध्यति ॥ ६ ॥

A *Brāhmaṇa,* who has unknowingly eaten the unused residue of the meal of a *Vaiśya,* should regain his purity by practising the penance for three nights, and by drinking the washings of *Śaṅkhapuṣpī* (a kind of creeper). (6)

ब्राह्मण्या सह योऽश्नीयादुच्छिष्टं वा कदाचन ।
न तत्र दोषं मन्यन्ते नित्यमेव मनीषिणः ॥ ७ ॥

A *Brāhmaṇa* commits no sin by partaking of the unused residue of the meal of a *Brāhmaṇī,* or by eating out of the same plate with her. It carries the sanction of the wise. (7)

उच्छिष्टमितरस्त्रीणामश्नीयात् पिबतेऽपि वा ।
प्राजापत्येन शुद्धिः स्याद्भगवानङ्गिराब्रवीत् ॥ ८ ॥

A man, having partaken of the unused residue of any other woman's food or drink, should regain his purity by practising a *Prājāpatyam.* It is so laid down by the holy Aṅgirā.(8)

अन्त्यानां भुक्तशेषन्तु भक्षयित्वा द्विजातयः ।
चान्द्रायणं तदर्द्धार्द्धं ब्रह्मक्षत्रविशां विधिः ॥ ९ ॥

Twice-born ones of different orders, having partaken of the unused residues of the meals of low-caste individuals, should respectively practise an entire, half and quarter *Prājāpatyam* penance by way of expiation. (9)

विण्मूत्रभक्षणे विप्रस्तप्तकृच्छ्रं समाचरेत् ।
श्वकाकोच्छिष्टभोगे च प्राजापत्यविधिः स्मृतः ॥ १० ॥

A *Brāhmaṇa* having partaken of any human excrements, should practise a *Tapta-kṛccha vratam,* while having partaken of any thing previously eaten by a crow or a dog, he should practice a *Prājāpatyam.* (10)

उच्छिष्टः स्पृशते विप्रो यदि कश्चिदकामतः ।
शुनः कुक्कुटशूद्रांश्च मद्यभाण्डं तथैव च ॥ ११ ॥

A *Brāhmaṇa,* who, before washing his mouth after a meal, might have unintentionally touched a dog, cock, Śūdra, wine bowl or any thing defiled by being seated upon by an unholy bird, should ragain his purity by fasting for an entire day and night, and by taking *Pañcagavyam,* thereafter. (11)

पक्षिणाधिष्ठितं यच्च यदमेध्यं कदाचन ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १२ ॥

A *Brāhmaṇa,* touched by a *Vaiśya* who has not washed his face after eating, should recover his purity by thrice bathing and reciting the sacred *Mantras* in the course of a day. (12)

वैश्येन च यदा स्पृष्ट उच्छिष्टेन कदाचन ।
स्नानं जपञ्च त्रैकाल्यं दिनस्यान्ते विशुध्यति ॥ १३ ॥

A *Brāhmaṇa,* touched by a *Brāhmaṇa* who has not washed his face after eating, should regain his purity by making an *Ācamanam,* after a bath. This is the injunction of the holy *Āpastamba*. (13)

*इत्यापस्तम्बीये धर्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥*

## CHAPTER VI

## नीलीवस्त्रधारणे नीलीभक्षणे च प्रायश्चितम्

अत ऊर्द्ध्वं प्रवक्ष्यामि नीलीवस्त्रस्य यो विधिः ।
स्त्रीणां क्रीडार्थसम्भोगे शयनीये न दुष्यति ॥ १ ॥

NOW I shall deal with the form of expiatory penance to he practised for wearing or using a cloth dyed with indigo. Indigo-dyed clothes are not defiling when worn by women for beautifying their persons, or used by them in their beds. (1)

पालने विक्रये चैव तद्वृत्तेरूपजीवने ।
पतितस्तु भवेद्विप्रस्त्रिभिः कृच्छ्रैर्विशुध्यति ॥ २ ॥

By sowing, or selling indigo plants, or making livelihoods out of them, *Brāhmaṇas* should be degraded, or they should regain their purity by practising three *Kṛccha Vratas.* (2)

स्नानं दानं तपो होमः स्वाध्यायः पितृतर्पणम् ।
पञ्चयज्ञा वृथा तस्य नीलीवस्त्रस्य धारणात् ॥ ३ ॥

Ablutions, gifts, penitential austerities, *Homas, Tarpaṇas* and the *Pañcayajñas,* as well as the study of the *Vedas,* made by him who wears an indigo-dyed cloth, fail to bear any fruit.(3)

नीलीरक्तं यदा वस्त्रं ब्राह्मणोऽङ्गेषु धारयेत् ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ४ ॥

A *Brāhmaṇa,* having worn an indigo-dyed cloth on his person, should regain his purity by fasting for a whole day, and by taking *Pañcagavyam.* (4)

रोमकूपैर्यदा गच्छेद्रसो नील्यास्तु कर्हिचित् ।
पतितस्तु भवेद्विप्रस्त्रिभिः कृच्छ्रैर्विशुध्यति ॥ ५ ॥

A *Brāhmaṇa,* through the pores of whose skin the expressed juice of Indigo enters into his body, becomes degraded, and such a *Brāhmaṇa* should recover his purity by practising three *Kṛccha* penances. (5)

नीलीदारु यदा भिन्द्याद् ब्राह्मणस्य शरीरकम् ।
शोणितं दृश्यते तत्र द्विजश्चान्द्रायणं चरेत् ॥ ६ ॥

A Brāhmaṇa, whose body is pricked into by the twing of an Indigo plant, and especially if blood oozes out of that wound, should practice a penance by way of expiation. (6)

नीलीमध्ये यदा गच्छेत् प्रमादाद् ब्राह्मणः क्वचित् ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ७ ॥

A *Brāhmaṇa*, having unknowingly walked through a row of Indigo plants, should fast for a whole day and night, and regain his purity by drinking *Pañcagavyam*, thereafter. (7)

नीलीरक्तेन वस्त्रेण यदन्नमुपनीयते ।
अभोज्यं तद्विजातीनां भुङ्क्त्वा चान्द्रायणं चरेत् ॥ ८ ॥

Boiled rice (article of fair) carried in a cloth, dyed with Indigo juice, should be regarded as unfit to be partaken of by *Brāhmaṇas*, and those who partake of scuh boiled rice, should practise expiatory penances. (8)

भक्षयेद्यश्च नीलीन्तु प्रमादाद्ब्राह्मणः क्वचित् ।
चान्द्रायणेन शुद्धिः स्यादापस्तम्बोऽब्रवीन्मुनिः ॥ ९ ॥

A *Brāhmaṇa* having unknowingly taken the expressed juice of Indigo, should regain his purity by practising an expiatory penance. This is the dictum of the holy *Āpastamba*.(9)

यावत्यां वापिता नीली तावती चाशुचिर्म्मही ।
प्रमाणं द्वादशाब्दानि अत ऊर्द्ध्वं शुचिर्भवेत् ॥ १० ॥

That part of a field in which Indigo is sown remains polluted for twelve years, after which period it becomes pure again. (10)

*इत्यापस्तम्बीये धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥*

# CHAPTER VII

## अन्त्यजादि स्पर्शे रजस्वलाया विवाहादिषु कन्याया रजोदर्शने प्रायश्चितम्

स्नानं रजस्वलायास्तु चतुर्थेऽहनि शस्यते ।
वृत्ते रजसि गम्या स्त्री नानिवृत्ते कथञ्चन ।। १ ।।

AN ablution by a woman, on the fourth day of her flow, is commended. One should visit a woman on the suppression of her flow, each month. (1)

रोगेण यद्रजः स्त्रीणामत्यर्थं हि प्रवर्त्तते ।
अशुद्धास्तु न तेनेह तासां वैकारिकं हि तत् ।। २ ।।

Haemorrhage from the uterus of a woman should be regarded as a disease, and such a discharge of blood does not affect her personal purity, in asmuch as it is the outcome of a pathological condition, and not a normal, physiological function in itself. (2)

साध्वाचारा न सा तावद्रजो यावत् प्रवर्त्तते ।
वृत्ते रजसि साध्वी स्याद्गृहकर्म्मणि चैन्द्रिये ।। ३ ।।

A woman remains unclean as long as the flow continues in her, each month. She becomes clean again on the suppression of the discharge, and becomes fit for the purposes of domestic or conjugal duties. (3)

प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी ।
तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शुध्यति ।। ४ ।।

On the first day of her menses, a woman becomes (impure as) a *Cāṇḍālī*, on the second day of her flow she becomes (unclean as) a woman who has killed a *Brāhmaṇa*, on the third day of her flow she becomes impure as a washer woman, while she regains her personal purity on the fourth day. (4)

अन्त्यजातिश्वपाकेन संस्पृष्टा वै रजस्वला।
अहानि तान्यतिक्रम्य प्रायश्चित्तं प्रकल्पयेत्॥ ५ ॥

A woman in her menses, happened to be touched by a *Śvapāka* or a *Cāṇḍāla*, should fast for three nights and recover her purity by taking *Pañcagavyam*, thereafter. (5)

त्रिरात्रमुपवासः स्यात् पञ्चगव्यं विशोधनम्।
निशां प्राप्य तु तां योनिं प्रजाकारञ्च कारयेत्॥ ६ ॥

On the advent of the fourth night of her flow, a woman should ask her lord to procreate progeny on her person. (6)

रजस्वलां त्यजेत् स्पृष्टां शुना च श्वपचेन च।
त्रिरात्रोपोषिता भूत्वा पञ्चगव्येन शुध्यति॥ ७ ॥

The company of a woman in her menses, touched by a dog or a *Śvapāka*, should be avoided; she should regain her purity by fasting for three days and nights and by taking *Pañcagavyam* thereafter. (7)

प्रथमेऽहनि षड्रात्रं द्वितीये तु त्र्यहन्तथा।
तृतीये चोपवासस्तु चतुर्थे वह्निदर्शनात्॥ ८ ॥

A woman, touched by a dog on the first day of her flow, should fast for six days; touched, on the second day of her flow she should fast for three days; touched on the third day of her flow she should fast for a single day, while touched on the fourth day of her flow she should regain her purity by looking at a fire. (8)

विवाहे वितते यज्ञे संस्कारे च कृते तथा।
रजस्वला भवेत् कन्या संस्कारस्तु कथम्भवेत्॥ ९ ॥

How should the purificatory rite be done unto a girl who may change to menstruate on the day of her marriage, before the completion of her marriage ceremony, or before the rite of consecration of her body in that connection has been performed? (9)

स्नापयित्वा तदा कन्यामन्यैर्व्वस्त्रैरलङ्कृताम्।
पुनः प्रत्याहुतिं हुत्वा शेषं कर्म्म समाचरेत्॥ १० ॥

The girl (bride) should be caused to make an ablution on the fourth day of her flow. Then having clothed her in a new garment, the rites of *Homa* etc., should be performed over again,

and the unfinished portion of the sacrificial ceremony should be completed. (10)

रजस्वला तु संस्पृष्टा प्लवकुक्कुटवायसैः ।
सा त्रिरात्रोपवासेन पञ्चगव्येन शुध्यति ॥ ११ ॥

A woman in her menses, happened to be touched by a cock or a diver, should regain her purity by fasting for three nights and by drinking *Pañcagavyam* as well. (11)

उच्छिष्टेन तु संस्पृष्टा कदाचित् स्त्री रजस्वला ।
कृच्छ्रेण शुध्यते विप्रस्तथा दानेन शुध्यति ॥ १२ ॥

Having touched a woman in her menses before he has washed his mouth after a meal, a *Brāhmaṇa* should recover his purity by practising a *Kṛccha* penance, and by making gifts. (12)

एकशाखासमारूढा चाण्डाली वा रजस्वला ।
ब्राह्मणेन समं तत्र सवासाः स्नामाचरेत् ॥ १३ ॥

A *Brāhmaṇa*, having climbed to the same branch of a tree with a *Cāṇḍāla*-woman, or with a woman in her menses, should bathe at that very moment, with all his clothes on. (13)

रजस्वलायाः संस्पर्शः कथञ्चिज्जायते शुना ।
रजोदिनात्तु यच्छेषस्तदुपोष्य विशुध्यति ॥ १४ ॥

A woman in her menses, happened to be touched by a dog, should fast for the unexpired residue of her term of uncleanness. (14)

अशक्ता चोपवासे तु स्नानं पश्चात् समाचरेत् ।
तत्राप्यशक्ता चैकेन पञ्चगव्यं पिबेत्ततः ॥ १५ ॥

Incapable of fasting, she should make an ablution; incapable even of bathing, she should recover her purity by taking *Pañcagavyam*. (15)

उच्छिष्टस्तु यदा विप्रः स्पृशेन्मद्यं रजस्वलाम् ।
मद्यं स्पृष्ट्वा चरेत् कृच्छ्र तदर्द्धन्तु रजस्वलाम् ॥ १६ ॥

A *Brāhmaṇa*, having touched wine, or a woman in menses, before rinsing his mouth with water after a meal, should practise a full a or half *Kṛccha* penance. (16)

उदक्यां सूतिकां विप्र उच्छिष्टः स्पृशते यदि ।
कृच्छ्रार्द्धन्तु चरेद्विप्र प्रायश्चित्तं विशोधनम् ॥ १७ ॥

A *Brāhmaṇa,* happening to touch a parturient woman, or a woman in her menses, before he has washed his face after a meal, should practise a half Kṛccha penance by way of expiation. (17)

चाण्डालैः श्वपचैर्वापि आत्रेयी स्पृशते यदि ।
शेषाहात् फालकृष्टेन पञ्चगव्येन शुध्यति ॥ १८ ॥

A woman in her menses, happening to be touched by a *Cāṇḍāla* or a *Śvapāka,* should regain her purity by taking *Pañcagavyam* during the unexpired residue of her term of uncleanness. (18)

उदक्या ब्राह्मणी शूद्रामुदक्यां स्पृशते यदि ।
अहोरात्रोषिता भूत्वा पञ्चगव्येन शुध्यति ॥ १९ ॥

A *Brāhmaṇa*-woman in her menses, happening to be touched by a *Śūdra*-woman, similarly circumstances as her self, should regain her purity by fasting for a whole day and night, and by taking *Pañcagavyam.* (19)

एवञ्च क्षत्रिया वैश्यां ब्राह्मणी चेद्रजस्वलाम् ।
सचेलप्लवनं कृत्वा दिनस्यान्ते घृतं पिबेत् ॥ २० ॥

Similarly, a *Brāhmaṇa* woman in her menses, happening to touch a *Kṣatriya* or a *Vaiśya* woman in her flow, should bathe, that moment, with all her clothes on. (20)

स्वर्णेषु तु नारीणां सद्यः स्नानं विधीयते ।
एवमेव विशुद्धिः स्यादापस्तम्बोऽब्रवीन्मुनिः ॥ २१ ॥

A woman in her menses, happening to touch a woman of her own caste, similarly circumstanced as herself (in her flow), may recover her purity by simply taking a bath. This is the dictum of the holy *Āpastamba.* (21)

*इत्यापस्तम्बीये धर्म्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥*

# CHAPTER VIII

## सुरादिदूषितकरस्यशुद्धिविधानवर्णनम्

भस्मना शुध्यते कांस्यं सुरया यन्न लिप्यते।
सुराविण्मूत्रसंस्पृष्टं शुध्यते तापलेखनैः ॥ १ ॥

Articles of bell-metal, defiled by the touch of any impure thing other than wine, shoud be purified by rubbing them with ashes; defiled by the touch of wine or of excrements, they should be purified by heating or scraping them. (1)

गवाघ्रातानि कांस्यानि शूद्रोच्छिष्टानि यानि तु।
दशभिः क्षारैः शुध्यन्ति श्वपाकोपहतानि ॥ च ॥ २ ॥

Utensils, made of bell-metal, smelled by cows, or out of which *Śūdras* have eaten, or defiled by the touch of *Śvāpachas*, should be purified by rubbing them with the ten kinds of ashes. (2)

शौचं सुवर्णनारीणां वायुसूर्य्येन्दुरश्मिभिः ॥ ३ ॥
रेतःस्पृष्टं शवस्पृष्टमाविकन्तु प्रदुष्यति।
अद्भिर्मृदा च तन्मात्रं प्रक्षाल्य च विशुध्यति ॥ ४ ॥

Articles made of gold or brass, anywise defiled, should be purified by keeping them exposed to air and sun's rays; blankets, defiled by the touch of a corpse or semen, should be purified by washing them with earth and water. (3—4)

शुद्धमन्नमविप्रस्य पञ्चरात्रेण जीर्य्यति।
अन्नं व्यञ्जनसंयुक्तमर्द्धमासेन जीर्य्यति ॥ ५ ॥

Boiled rice, taken without any cooked, vegetables, takes five nights to be digested, while that, taken with cooked vegetables (curries), takes a fortnight to be digested in the human stomach. (5)

पयस्तु दधि मासेन षण्मासेन घृतं तथा।
संवत्सरेण तैलन्तु कोष्ठे जीर्य्यति वा नवा ॥ ६ ॥

Milk and milk-curd take a month, and melted butter takes six months, to be digested in the human stomach, while oil or may not be digested in the human stomach in the course of a year. (6)

भुञ्जते ये तु शूद्रान्नं मासमेकं निरन्तरम्।
इह जन्मनि शूद्रत्वं जायन्ते ते मृताः शुनि ॥ ७ ॥

A *Brāhmaṇa*, who continuously partakes of a *Śūdra's* boiled rice for a month, becomes a *Śūdra* even in this life, and is re-born as a dog at his next re-birth. (7)

शूद्रान्नं शूद्रसम्पर्कं शूद्रेणैवसहासनम्।
शूद्राज् ज्ञानागमः कश्चिज्ज्वलन्तमपि पातयेत् ॥ ८ ॥

Partaking of a Śūdras biled rice, company of the *Śūdras*, sharing the same bed or seat with a *Śūdra*, and earning knowledge from *Śūdras* are acts, which degrade even the effulgent ones. (8)

आहिताग्निस्तु यो विप्रः शूद्रान्नान्न निवर्त्तते।
तथा तस्य प्रणश्यन्ति आत्मा ब्रह्म त्रयोऽग्नयः ॥ ९ ॥

The soul, the *Vedas*, and the three fires of a *Brāhmaṇa*, who has duly installed the sacred fire, perish, if he does not refrain from taking a *Śūdras* boiled rice. (9)

शूद्रान्नेन तु भुक्तेन मैथुनं योऽधिगच्छति।
यस्यान्नं तस्य ते पुत्रा अन्नाच्छुक्रस्य सम्भवः ॥ १० ॥

The son procrated by a *Brāhmaṇa* on his wife, after having taken a *Śūdra*'s boiled rice, belongs to the *Śūdra* whose boiled rice he has partaken of, since the seed of a man is essence of his food. (10)

शूद्रान्नेनोदरस्थेन यः कश्चिन्म्रियते द्विजः।
स भवेच्छूकरो ग्राम्यो मृतः श्वा वाथ जायते ॥ ११ ॥

Dying with a *Śūdra*'s boiled rice in his stomach, a man becomes a domesticated hog or dog at his next birth. (11)

ब्राह्मणस्य सदा भुङ्क्ते क्षत्रियस्य तु पर्व्वणि ।
वैश्यस्य यज्ञदीक्षायां शूद्रस्य न कदाचन ॥ १२ ॥

A *Brāhmaṇa* may always take a *Brāhmaṇa*'s boiled rice, a Kṣatriya's on the occasion of a Parva, and a *Vaiśya*'s on the celebration of a religious sacrifice, but he can never partake of a *Śūdra*'s boiled rice. (12)

अमृतं ब्राह्मणस्यान्नं क्षत्रियस्य पयः स्मृतम् ।
वैश्यस्याप्यन्नमेवान्नं शूद्रस्य रुधिरं स्मृतम् ॥ १३ ॥

A *Brāhmaṇa*'s boiled rice is like the divine ambrosia, that belonging to a Kṣatriya is like melted butter, that belonging to a *Vaiśya* is like its own self, while that belonging to a *Śūdra* is like blood. (13)

वैश्वदेवेन होमेन देवताभ्यर्च्चनैर्ज्जपैः ।
अमृतं तेन विप्रान्नमृग्यजुःसामसंस्कृतम् ॥ १४ ॥

The boiled rice of a *Brāhmaṇa* is consecrated through the merit of offerings to *Viśvadevas, Homas, Japas*, and divine worship, and through the purifying influence of *Ṛk, Yajuḥ* of *Sāma-mantras*. Hence, the boiled rice of a *Brāhmaṇa* is like the divine nectar. (14)

व्यवहारानुरूपेण धर्म्मेण च्छलवर्जितम् ।
क्षत्रियस्य पयस्तेन भूतानां यच्च पालनम् ॥ १५ ॥

Since it is the Kṣatriyas, who protect the society by administering even-handed justice and by enforcing obedience to regulations, boiled rice belonging to a Kṣatriya is like clarified butter. (15)

स्वकर्म्मणा च वृषभैरनुसृत्यात्मशक्तितः ।
खलयज्ञातिथित्वेन वैश्यान्नं तेन संस्कृतम् ॥ १६ ॥

A *Vaiśya* celebrates religious sacrifices with the help of bullocks, according to his might, and practises charities and hospitalities. It is through the merit of these piouse acts that his boiled rice is consecrated. (16)

अज्ञानतिमिरान्धस्य मद्यपानरतस्य च।
रुधिरं तेन शूद्रान्नं विधिमन्त्रविवर्जितम् ॥ १७ ॥

The boiled rice of the ignorant and drink-sodden *Śūdras*, unconsecrated by any vow or *Mantras*, is like blood. (17)

आममांसं मधु घृतं धानाः क्षीरं तथैव च।
गुड़ तक्रं समं ग्राह्यं निवृत्तेनापि शूद्रतः ॥ १८ ॥

Raw meat, honey, clarified butter, paddy, milk, and treacle, may be taken from a *Śūdra*. (18)

शाकं मांसं मृणालानि तम्बुरुः शक्तवस्तिलाः।
रसाः फलानि पिण्याकं प्रतिग्राह्या हि सर्व्वतः ॥ १९ ॥

Edible leaves of plants and creepers (*Śākas*), meat, lotus-stems, sesame, sugarcane-juice, treacle, fruit, fried barley-powder, and asafoetida may be taken from members of all castes. (19)

आपत्काले तु विप्रेण भुक्तं शूद्रगृहे यदि।
मनस्तापेन शुध्येत द्रुपदां वा शतं जपेत् ॥ २० ॥

A *Brāhmaṇa*, having taken boiled rice in a *Śūdra*'s house, during times of distress, should regain his purity by making repentance, or by a hundred times reciting the *Drupada Mantras*. (20)

द्रव्यपाणिश्च शूद्रेण स्पृष्टाच्छिष्टेन कर्हिचित्।
तद्द्विजेन न भोक्तव्यमापस्तम्बऽब्रवीन्मुनिः ॥ २१ ॥

An article kept in his hand, and happend to be defiled by the touch of a *Śūdra* who has not washed his face after eating, should not be eaten by a *Brāhmaṇa*. This is the dictum of the holy *Āpastamba*. (21)

इत्यापस्तम्बीये धर्मशास्त्रेऽष्टमोऽध्यायः ॥ ८ ॥

# CHAPTER IX

## अप्रेयपानेऽभक्ष्यभक्षणकाप्रायश्चितवर्णनम्

भुञ्जानस्य तु विप्रस्य कदाचित् स्रवते गुदम् ।
उच्छिष्टस्याशुचेस्तस्य प्रायश्चित्तं कथं भवेत् ॥ १ ॥

If a *Brāhmaṇa* involuntarily passes stool, while eating, what would be the form of expiation in respect of such a *Brāhmaṇa*, made impure, while remaining with unrinsed mouth.(1)

पूर्वं शौचन्तु विर्वर्त्य ततः पश्चादुपस्पृशेत् ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ २ ॥

Having washed himself, he should first perform an *Ācamanam,* and thereafter regain his purity by fasting for an entire day and night, and by taking *Pañcagavyam.* (2)

अशित्वा सर्वमेवान्नमकृत्वा शौचमात्मनः ।
मोहाद्भुक्त्वा त्रिरात्रन्तु यवान् पीत्वा विशुध्यति ॥ ३ ॥

Having unknowingly partaken of boiled rice belonging to a member of any caste whatsoever, and having failed to purify his person thereafter, a man should recover his purity by taking *Yavas* for three nights. (3)

प्रसृतं यवशस्येन पलमेकन्तु सर्पिषा ।
पलानि पञ्च गोमूत्रं नातिरिक्तवदाशयेत् ॥ ४ ॥

A half *añjali* measure (quantity that can be contained in two palms of hands united together) of barley corn, one *Pala* (eight *tollas*) of clarified butter, and five *Pala* weights of cow's urine constitute what is technically known as Yavas. A penitent shall not take anything more than this *Yavās.* (4)

अलेह्यानामपेयानामभक्ष्याणाञ्च भक्षणं ।
रेतोमूत्रपुरीषाणां प्रायश्चित्तं कथम्भवेत् ॥ ५ ॥

What would be the proper expiation for a man after having eaten, drunk, or licked anything that should not be eaten, drunk, or licked, as well after having taken semen or excrements? (5)

पद्मादुम्बरविल्वाश्च कुशाश्वत्थपलाशकाः ।
एतेषामुदकं पीत्वा षड्रात्रेण विशुध्यति ॥ ६ ॥

He should recover his purity by living, for six nights (days), on the expressed juice of *Aśvattha*, lotus, *Audumbara, Vilva* or *Kāśa*. (6)

ये प्रत्यवसिता विप्राः प्रव्रज्याग्निजलादिषु ।
अनाशकनिवृत्ताश्च गृहस्थत्वं चिकीर्षतः ॥ ७ ॥

*Brāhmaṇas*, who having renounced the world and made a determination to die either in fire or water fail to carry out their determination, should practise three *Kṛccha* and three *Cāndrāyaṇa vratas* by way of expiation. (7)

चरेयुस्त्रीणि कृच्छ्राणि त्रीणि चान्द्रायणानि वा ।
जातकर्म्मादिभिः सर्वै : पुनः संस्कारभागिनः ।
तेषां सान्तपनं कृच्छ्रं चान्द्रायणमथापि वा ॥ ८ ॥

All the consecratory rites (of *Brāhmaṇism* such as the rites of tonsure, initiation with the thread, etc.,) should be done unto them over again, and they should practise *Sāntapanams* of *Kṛccha Cāndrāyaṇams* as well. (8)

यद्वेष्टितं काकवलाकचिल्लै-
रभेध्यलिप्तञ्च भवेच्छरीरम् ।
श्रोत्रे मुखे च प्रविशेच्च सम्यक्
स्ना नेन लेपोपहतस्य शुद्धिः ॥ ९ ॥

Persons, over whose heads crows, kites, and herons fly about, or whose persons are smeared with their excrements, or into the apertures of whose noses and ears such excrementitious matter enters, become pure again by bathing, even with those impure substances remaining on their persons. (9)

ऊर्द्ध्वं नाभेः करौ मुक्त्वा यदङ्गमुपहन्यते।
ऊर्द्ध्वं स्नानमधः शौचं मार्जनेनैव शुध्यति ॥ १० ॥

A person, defiled by the touch of an impure thing above his nevel, becomes pure again by simply bathing; touched at any part of his body below the hands and umbilicus, he should regain his purity by washing the defiled part with clay and water. (10)

उपानहावमेध्यं वा यस्य संस्पृशते मुखम्।
मृत्तिकाशोधनं स्नानं पञ्चगव्यं विशोधनम् ॥ ११ ॥

He, whose face is defiled by the touch of a shoe, or of any other impure substance, should rub his face with earth and wash it with water, and the thereafter recover his purity by taking *Pañcagavyam*. (11)

दशाहाच्छुध्यते विप्रो जन्महानौ स्वयोनिषु।
षड्भिस्त्रिभिरथैकेन क्षत्रविट्शूद्रयोनिषु ॥ १२ ॥

On the death or birth of a *sapiṇḍa* relation born of a *Brāhmaṇa* mother, a *Brāhmaṇa* remains unclean for ten days, on the birth or death of a *Sapiṇḍa* relation born of a Kṣatriya mother, a *Brāhmaṇa* remains unclean for six days, on the birth or death of a *Vaiśya Sapiṇḍa*, a *Brāhmaṇa* remains unclean for three days, and on the birth or death of *Śūdra Sapiṇḍa*, a *Brāhmaṇa* remains unclean for one day only. (12)

उपनीतं यदा त्वन्नं भोक्तारं समुपस्थितम्।
अपीतवत् समुत्सृष्टं न दद्यान्नैव होमयेत् ॥ १३ ॥

Boiled rice (food), served out to an eater, and not eaten by him, should neither be given to another, nor used to offer oblations therewith in fire. (13)

अन्ने भोजनसम्पन्ने मक्षिकाकेशदूषिते।
अनन्तरं स्पृशेदापस्तच्चान्नं भस्मना स्पृशेत् ॥ १४ ॥

Boiled rice, found to have been infested with flies or loose hairs, after one has eaten several morsels thereof, should be cast into the ashes, and one should make an *Ācamanam* thereafter. (14)

शुष्कमांसमयश्चान्नं शूद्रान्नं वाप्यकामतः ।
भुक्त्वा कृच्छ्रं चरेद्विप्रो ज्ञानात् कृच्छ्रत्रयं चरेत् ॥ १५ ॥

Having unknowingly partaken of a *Śūdras* boiled rice, or that cooked with dry meat, one should practise a *Kṛccha* penance. The penance should be doubled in a case of intentional eating. (15)

अभुक्तं मुञ्चते यश्च भुञ्जन् यश्चापि मुच्यते ।
भोक्ता च भोजकश्चैव पङ्क्त्या गच्छति दुष्कृतम् ॥ १६ ॥

At a dinner party, if a man, who has seated down to dine, rises up without taking any thing any thing, or rises up, while eating, the giver of such a dinner, as well as he who subsequently eats any thing thereat, should be regarded as defilers (of a row of *Brāhmaṇas,* seated down to a dinner—*Paṅktiduṣakṛta*). (16)

यच्च भुङ्क्ते तु भुक्तं वा दुष्टं वापि विशेषतः ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ १७ ॥

He, who has eaten, or has been eating defiled boiled rice, should observe a fast and recover his purity by taking *Pañcagavyam.* (17)

उदके चोदकस्थस्तु स्थलस्थश्च स्थले शुचिः ।
पादौ स्थाप्योभयत्रैव आचम्योभयतः शुचिः ॥ १८ ॥

In connection with religious rites which should be done in water, one should perform the Ācamanam on land, while in connection with rites which should be done both on land and water, one should perform the *Ācamanam,* dipping one's feet in water. (18)

उत्तीर्य्याचम्य उदकादवतीर्य्य उपस्पृशेत् ।
एवन्तु श्रेयसा युक्तो वरुणेनाभिपूज्यते ॥ १९ ॥

Entering in water for a bath, one should do the *Ācamanam* in water; coming out of water after bathing, one should do the *Ācamanam* on land. By so doing one becomes blissful and favoured of *Varuṇa.* (19)

अग्न्यागारे गवां गोष्ठे ब्राह्मणानाञ्च सन्निधौ ।
स्वाध्याये भोजने चैव पादुकानां विसर्जनम् ॥ २० ॥

One should put off one's shoes before entering a cowshed or an *Agniśālā* (room where the sacred fire is kept) or an assembly of *Brāhmaṇas,* or before reading the *Vedas* and sitting down to a meal. (20)

जन्मप्रभृति-संस्कारे श्मशानान्ते च भोजनम् ।
असपिण्डैर्न कर्त्तव्यं चूडाकार्य्ये विशेषतः ॥ २१ ॥

One should not partake of boiled rice not belonging to one's *Sapiṇḍa* relation during the celebration of any post-natal rite, or of that of tonsure in special, as well as after the celebration of a *Śrāddha* ceremony. (21)

याजकान्नं नवश्राद्धं संग्रहे चैव भोजनम् ।
स्त्रीणां प्रथमगर्भे च भुक्त्वा चान्द्रायणं चरेत् ॥ २२ ॥

Having partaken of boiled rice belonging to a village-priest, or to one who acts as a priest to a large number of families (*bahuyājī*), as well as that cooked in connection with a *Garbhādhānam,* or with a *Śrāddha* ceremony, performed for the first time (*Nava Śrāddham*) or under the auspices of a lunar or solar eclipse, one should practise a *Cāndrāyaṇam* penance. (22)

ब्रह्मौदने च श्राद्धे च सीमन्तोन्नयने तथा ।
अन्नश्राद्धे मृतश्राद्धे भुक्त्वा चान्द्रायणं चरेत् ॥ २३ ॥

Having taken boiled rice at one's house on the occasion of a *Brahmaudanam, Nava Śrāddha, Sīmantonnayanam,* or an *Anna Śrāddha* ceremony, a man should praotise a *Cāndrāyaṇam* penance. (23)

अप्रजाता तु नारी स्यान्नाश्नीयादेव तद्गृहे ।
अथ भुञ्जीत मोहाद् यः पूयसं नरकं व्रजेत् ॥ २४ ॥

Boiled rice should not be partaken of in the house of a barren woman. He, who unknowingly eats at such a house, is consigned to the hell of *Pūyasam,* after death. (24)

अल्पेनापि हि शुक्लेन पिता कन्यां ददाति यः ।
पौरवे बहुवर्षाणि पुरीषं मूत्रमश्नुते ॥ २५ ॥

A father, accepting any amount of money, however small, from the husband of a daughter on the occasion of her marriage, is doomed to eat and drink excrements in the hell of *Raurava*, for many years, after death. (25)

स्त्रीधनानि च वै मोहादुपजीवन्ति बान्धवाः ।
स्वर्णं यानानि वस्त्राणि ते पापा यान्त्यधोगतिम् ॥ २६ ॥

Relations of a woman, who live by selling carts, clothes, and golden ornaments which have become her *Strīdhanam*, commit sin; and they come by a worse fate in the next world. (26)

राजान्नं तेज आदत्ते शूद्रान्नं ब्रह्मवर्च्चसम् ।
असंस्कृतन्तु यो भुङ्क्ते स भुङ्क्ते पृथिवीमलम् ॥ २७ ॥

The boiled rice of a *Kṣatriya* deprives its eater of his strength, that of a *Śūdra* deprives its eater (*Brāhmaṇa*) of his *Brāhmaṇic* energy. He, who partakes of boiled rice without consecrating it, eats the rubbishes of the earth. (27)

मृतके सूतके चैव गृहीते शशिभास्करे ।
हस्तिच्छयान्तु यो भुङ्क्ते पापः स पुरुषो भवेत् ॥ २८ ॥

He who partakes of boiled rice belonging to one affected with a birth or death-uncleanness, as well as he that eats boiled rice during a lunar or solar eclipse, or under the auspices of the astral combination known as *Gaja-Cchāyā* commits sin. (28)

पुनर्भूः पुनरेता च रेतोधाः कामचारिणी ।
आसां प्रथमगर्भेषु भुक्त्वा चान्द्रायणं चरेत् ॥ २९ ॥

Having eaten the boiled rice of a twice-married, or debauched woman, or of one who has been taken back in the family after an elopement, as well as that given by a woman during her first pregnany, a Brāhmaṇa should practise a *Cāndrāyaṇam*. (29)

मातृघ्नश्च पितृघ्नश्च ब्रह्मघ्नो गुरुतल्पगः ।
विशेषाद्भक्तमेतेषां भुक्त्वा चान्द्रायणं चरेत् ॥ ३० ॥

Having eaten the boiled rice of a patricide, matricide, or a *Brāhmaṇicide,* or of one who has carnally known a step mother or a preceptor's wife, a *Brāhmana* should practise a *Cāndrāyaṇam.* (30)

रजकव्याधशैलूषवेणुचर्म्मोपजीवितनाम् ।
भुक्त्वैषां ब्राह्मणश्चान्नं शुद्धि चान्द्रायणेन तु ॥ ३१ ॥

Having partaken of the boiled rice of a washerman, hunter, cobler or a carpenter, or of a maker of Bamboo-made-articles, a *Brāhmaṇa* should practise a *Cāndrāyaṇam.* (31)

उच्छिष्टोच्छिष्टसंस्पृष्टं शुना शूद्रेण वा द्विजः ।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ ३२ ॥

A *Brāhmaṇa,* happening to touch a dog or a *Śūdra,* before washing his face after a meal, should recover his purity by fasting for a day and night, and by taking *Pañcagavyam.* (32)

ब्राह्मणस्य सदाकालं शूद्रप्रेषणकारिणः ।
भूमावन्नं प्रदातव्यं यथैव श्वा तथैव सः ॥ ३३ ॥

Boiled-rice should be given on the bare ground to a *Brāhmaṇa,* who constantly carries out the behests of a *Śūdra,* as to a dog. There is no difference between such a *Brāhmaṇa* and a dog. (33)

अनुदकेष्वरण्येषु चौरव्याघ्राकुले पथि ।
कृत्वा मूत्रं पुरीषञ्च द्रव्यहस्तः कथं शुचिः ॥ ३४ ॥

How shall a *Brāhmana* with an article in his hand, regain his personal purity after urination or defecation at a waterless place, or in a forest, or on a road infested with tigers or thieves? (34)

भूमावन्नं प्रतिष्ठाप्य कृत्वा शौचं यथार्हतः ।
उत्सङ्गे गृह्य पक्वान्नमुपस्पृश्य ततः शुचिः ॥ ३५ ॥

Placing boiled rice on the ground, he should he should attend to the call of nature and duly cleanse his person. Then by placing the cooked food on his lap, he should regain his purity by making an *Ācamanam.* (35)

मूत्रोच्चारं द्विजः कृत्वा अकृत्वा शौचमात्मनः ।
मोहाद्भुक्त्वा त्रिरात्रन्तु गव्यं पीत्वा विशुध्यति ॥ ३६ ॥

Failing to wash his person after urination or defecation, a *Brāhmaṇa* should regain his purity by taking nothing else than *Pañcagavyam*, for three nights. (36)

उदक्यां यदि गच्छेत्तु ब्राह्मणो मदमोहितः ।
चान्द्रायणेन शुध्येत ब्राह्मणानाञ्च भोजनैः ॥ ३७ ॥

Having visited, under the influence of wine, woman in her menses, a Brāhmaṇa should recover his purity by practising a Cāndrāyaṇam penance and by feeding Brāhmaṇas the thereafter.(37)

भुक्तोच्छिष्टस्त्वनश्चान्तश्चाण्डालैः श्वपचेन वा
प्रमादाद्यदि संस्पृष्टो ब्राह्मणो ज्ञानदुर्ब्बलः ॥ ३८ ॥

स्नात्वा त्रिषवणं नित्यं ब्रह्मचारी धराशयः ।
स त्रिरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३९ ॥

A *Brāhmaṇa* of small knowledge, happening to touch a *Caṇḍāla* before he has washed his face after a meal, should practise *Brāhmacaryam* by bathing thrice every day, and by lying on the ground and fasting for three nights. After that, he should regain his purity by drinking *Pañcagavyam*. (38—39)

चण्डालेन तु संस्पृष्टो यश्चापः पिबति द्विजः ।
अहोरात्रोषितो भूत्वा त्रिषवणेन शुध्यति ॥ ४० ॥

A *Brāhmaṇa*, drinking water in touch with a *Caṇḍāla*, should regain his purity by fasting for a day and night and by bathing thrice during the fast. (40)

सायं प्रातस्त्वहोरात्रं पादं कृच्छ्रस्य तं विदुः ।
सायं प्रातस्तथैवैकं दिनद्वयमयाचितम् ॥ ४१ ॥

दिनद्रयञ्च नाश्नीयात् कृच्छ्रर्द्धं तद्विधीयते ।
प्रायश्चित्तं लघु ह्येतन्न्यायेषु तु यथार्हतः ॥ ४२ ॥

A single meal on the first day, a meal at night on the second day, and a complete fast on the third day constitute a quarter *Kṛccha Vratam*. A single meal on the first day, a night

meal on the second, eating of unsolicited food on the third, and fasting on the following days constitute a half *Kṛccha Vratam*. These two are light penances. (41—42)

कृष्णाजिनतिलग्राही हस्त्यश्वानाञ्च विक्रयी ।
प्रेतनिर्यातकश्चैव न भूयः पुरुषो भवेत् ॥ ४३ ॥

Sellers of antelope-skins, horse or elephant sellers, corps-followers, and recipients of gifts of sesame seeds, shall be re-born as men of low status. (43)

इत्यापस्तम्बीये धर्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥

# CHAPTER X

## मोक्षधिकारिणामभिधानवर्णनम्

आचान्तोऽप्यशुचिस्तावद्यावन्नोह्रियते जलम् ।
उद्धृतेऽप्यशुचिस्तावद्यावद्भूमिर्न लिप्यते ॥ १ ॥
भूमावपि च लिप्तायां तावत् स्यादशुचिः पुमान् ।
आसनादुत्थितस्तस्माद् यावन्नाक्रमते महीम् ॥ २ ॥

Even after an *Ācamanam* (at the close of a meal) a person remains unclean so long as the water is not lifted up. Even after the lifting of water he remains unclean so long as the ground is not plastered with cow-dung, etc. Even after the plastering of the ground he remains unclean so long as he does not rise up from his seat and go somewhere else. (1—2)

न यमं यममित्याहुरात्मा वै यम उच्यते ।
आत्मा संयमितो येन तं यमः किं करिष्यति ॥ ३ ॥

The erudite call not *Yama* (the lord of death) *Yama*. The self of a man is the real *Yama* (controller of his destiny). He who has controlled his self, what will *Yama* (lord of death) do unto him? (3)

न तथासिस्तथा तीक्ष्ण सर्पो वा दुरधिष्ठितः ।
यथा क्रोधो हि जन्तूनां शरीरस्थो विनाशकः ॥ ४ ॥

Neither a sharp sword, nor an infuriated serpent is so much killing, as anger which resides in one's own body. (4)

क्षमा गुणो हि जन्तूनामिहामुत्र सुखप्रदः ।
एकः क्षमावतां दोषो द्वितीयो नोपपद्यते ।
यदेनं क्षमया युक्तमशक्तं मन्यते जनः ॥ ५ ॥

Forbearance leads to happiness both in this world and in the next. Only one defect there is of men who practise forbearance, that their toleration may be misconstrued for incapability. (5)

न शक्तिशास्त्राभिरतस्य मोक्षो न चैव रम्यावसथप्रियस्य ।
न भोजनाच्छादनतत्परस्य एकान्तशीलस्य दृढव्रतस्य ॥ ६ ॥

प्लक्षो भवेत् प्रीतिनिवर्त्तकस्य अध्यात्मयोगैकरतस्य सम्यक् ।
मोक्षो भवेन्नित्यमहिंसकस्य स्वाध्याययोगागतमानसस्य ॥ ७ ॥

It is not the strong or the erudite that shall attain salvation. It is not those, who live in splendid and delightful mansions, that shall attain salvation. It is not the well-fed or the well-dressed ones that shall be emancipated. It is the persevering, god-loving, long-suffering ones that do good to all, spread delight all around them, are devoted to the practice of *Yoga* and to the study of the *Vedas* and are the knowers of their proper selves, that shall obtain emancipation. (6—7)

क्रोधयुक्ता यद्यजते यज्जुहोति यदर्च्चति ।
सर्व्वं हरति तत् तस्य आमकुम्भ इवोदकम् ॥ ८ ॥

*Homas* and worship done in wrath, or libations of melted butter cast in the fire in an angry mood are all lost like water kept in an unbaked pitcher. (8)

अपमानात्तपोवृद्धिः सम्मानात्तपसः क्षयः ।
अर्च्चितः पूजितो विप्रो दुग्धा गौरिव सीदति ॥ ९ ॥

Humiliation adds to one's *Tapasyā*, honour leads to its deterioration. A honoured or glorified *Brāhmaṇa*, like a cow which is daily milched, soon comes to grief. (9)

आप्यायते यथा धेनुस्तृणैरमृतसम्भवैः ।
एवं जपैश्च होमैश्च पुण्यैराप्यायते द्विजः ॥ १० ॥

A *Brāhmaṇa* gains in his spiritual body by the practice of *Japas* and *Homas*, as a cow gains in bulk by feeding upon aquatic plants. (10)

मातृवत् परदारांश्च परद्रव्याणि लोष्ट्रवत् ।
आत्मवत् सर्व्वभूतानि यः पश्यति स पश्यति ॥ ११ ॥

He, who beholds other men's wives as his own mothers, other men's possessions as mere brick bats, and all creatures as his own kinsmen, but rightly beholds. (11)

रजकव्याधशैलूषवेणुचर्म्मोपजीविनाम् ।
यो भुङ्क्ते भक्तमेतेषां प्राजापत्यं विशोधनम् ॥ १२ ॥

The practice of a *Prājāpatyam* is the atonement for the sin of eating the boiled rice of a washerman, hunter, carpenter, cobbler or of a *Veṇujīvī*. (12)

अगम्यागमनं कृत्वा अभक्षस्य च भक्षणम् ।
शुद्धिं चान्द्रायणयं कृत्वा अथवोक्तं यथैव च ॥ १३ ॥

Having gone unto an interdicted woman, or partaken of any interdicted food, one should regain one's purity by practising a *Cāndrāyaṇam* or a *Prājāpatyam Vratam*. (13)

अग्निहोत्रं त्यजेद्यस्तु स नरो वीरहा भवेत् ।
तस्य शुद्धिर्विधातव्या नान्या चान्द्रायणादृते ॥ १४ ॥

He, who relinquishes the *Agni-Hotra*, becomes a vow-breaker; the practice of a *Cāndrāyaṇam* penance is the only atonement for his sin. (14)

विवाहोत्सवयज्ञेषु अन्तरामृतसूतके ।
सद्यः शुद्धि विजानीयात् पूर्व्वं सङ्कल्पितं चरेत् ॥ १५ ॥

A birth or death-uncleanness, occurring before the celebration of a projected nuptial or sacrificial ceremony, expires that day, and the projected ceremony may be celebrated. (15)

देवद्रोण्यां विवाहेषु यज्ञेषु प्रततेषु च ।
कल्पितं सिद्धमन्त्राद्यं नाशौचं मृतसूतके ॥ १६ ॥

Uncleanness incidental to the birth or death of a relation does not affect the celebration of a religious, nuptial or *Devadroṇi*[1] ceremony. (16)

Procession with idols.

इत्यापस्तम्बीये धर्मशास्त्रे दशमोऽध्यायः ॥ १० ॥

[illegible]
[illegible]

The practice of a *Prājāpatya* is the atonement for the sin of eating the boiled rice of a washerman, builder, carpenter, cobbler or of a *Venujivi*. (12)

[illegible]
[illegible]

Having sung unto an unwedded woman, or partaken of any unexpected food, one should regain one's purity by muttering a Gāyatrī or a *Pāvamānī* Mantra. (13)

[illegible]
[illegible]

He who relinquishes the *Agni-Hotra*, becomes a *Vira-ghna*; the practice of a *Chāndrāyaṇa* penance is the only atonement for him. (14)

[illegible]
[illegible]

A birth or death uncleanness, occurring before the celebration of a projected nuptial or sacrificial ceremony, expires that day, and the projected ceremony may be celebrated. (15)

[illegible]
[illegible] ॥ १६ ॥

Uncleanness incidental to the birth or death of a relation does not affect the celebration of a religious, nuptial or *Devayajna* ceremony. (16)

Procession with ...

[illegible] ॥ १७ ॥

# वृहस्पतिसंहिता
# Vṛhaspati Saṁhitā

## CHAPTER I

## दानफलमहत्त्ववर्णनम्

इष्ट्वा क्रतुशतं राजा समाप्तवरदक्षिणम् ।
मघवान् वाग्विदां श्रेष्ठं पर्य्यपृच्छद्वृहस्पतिम् ।। १ ।।

HAVING celebrated a hundred sacrifices [and] completed [them] with profuse presents, King Indra accosted Vṛhaspati, the foremost of orators, saying,— (1)

भगवन् केन दानेन सर्व्वतः सुखमेधते ।
यद्दत्तं यन्महार्घञ्च तन्मे ब्रूहि महातपः ।। २ ।।

"O lord, by what gift happiness is always multiplied? Tell me, O thou of great asceticism, of that, which, being given, yields most precious fruits." (2)

एवमिन्द्रेण पृष्टोऽसौ देवदेवपुरोहितः ।
वाचस्पतिर्म्महाप्राज्ञो वृहस्पतिरुवाच ह ।। ३ ।।

Being thus accosted by Indra, the greatly wise Vṛhaspati, the master of speech and the priest of the Celestials, said,— (3)

सुवर्णदानं गोदानं भूमिदानञ्च वासव ।
एतत् प्रयच्छमानस्तु सर्व्वपापैः प्रमुच्यते ।। ४ ।।

"O *Vāsava*, he, who makes gifts of gold, cow and lands, is freed from all sins." (4)

सुवर्णं रजतं वस्त्रं मणिरत्नञ्च वासव ।
सर्व्वमेव भवेद्दत्तं वसुधां यः प्रयच्छति ।। ५ ।।

"Gold, silver, raiment, diamond and precious stones, are all given by him who gives away lands." (5)

फालाकृष्टां महीं दत्त्वा सबीजां शस्यशालिनीम् ।
यावत् सूर्य्यकरा लोकास्तावत् स्वर्गे महीयते ॥ ६ ॥

"By giving away furrowed lands, capable of germinating seeds and filled with corns, one lives gloriously in the celestial region, so long as the solar rays remain in the three regions." (6)

यत्किञ्चित् कुरुते पापं पुरुषो वृत्तिकर्षितः ।
अपि गोचर्म्ममात्रेण भूमिदानेन शुध्यति ॥ ७ ॥

"By making a gift of land, even of the measurement of a *Gocarma*, one is purged of any sin he commits under the distressing pressure of limited means of livelihood." (7)

दशहस्तेन दण्डेन त्रिंशद्दण्डानि वर्त्तनम् ।
दश तान्येव विस्तारा गोचर्म्मैतन्महाफलम् ॥ ८ ॥

"A plot of land, thirty rods of ten cubits in length and ten such in breadth, is called *Gocarma*. [The gift of such a land yields] great fruits." (8)

सवृषं गोसहस्रञ्च यत्र तिष्ठत्यतन्द्रितम् ।
बालवत्सप्रसूतानां तद्गोचर्म्म इति स्मृतम् ॥ ९ ॥

"Or the plot of land where a thousand kine, having given birth to young ones, may live comfortably, is called *Gocarma* in the *Smṛti*." (9)

विप्राय दद्याच्च गुणान्विताय तपोनियुक्ताय जितेन्द्रियाय ।
यावन्मही तिष्ठति सागरान्ता तावत् फलं तस्य भवेदनन्तम् ॥ १० ॥

"By making gift of a land unto a Vipra, endued with accomplishments, asceticism and self-controlled, one enjoys the un-ending fruits thereof, so long as the earth girt by the ocean exists." (10)

यथा बीजानि रोहन्ति प्रकीर्णानि महीतले ।
एवं पुण्याः प्ररोहन्ति भूमिदानसमार्ज्जिताः ॥ ११ ॥

"As seeds, scattered on the surtace of the earth germinate; so virtue, acquired by the gift of lands, multiplies." (11)

यथाप्सु पतितः सद्यस्तैलविन्दुः प्रसर्पति ।
एवं भूमिकृतं दानं शस्ये शस्ये प्ररोहति ॥ १२ ॥

"As a drop of oil, thrown into water, spreads itself; so the virtue of the gift of lands, multiplies itself in every corn." (12)

अन्नदाः सुखिनो नित्यं वस्त्रदश्चैव रूपवान् ॥ १३ ॥
स नरः सर्व्वदा भूपो यो ददाति वसुन्धराम् ।

"The giver of rice becomes ever happy; and that of raiments, beautiful. The man, who makes gifts of lands, becomes always like a king." (13-14)

यथा गौर्भरते वत्सं क्षीरमुत्सृज्य क्षीरिणी ॥ १४ ॥
एवं दत्ता सहस्राक्ष भुमिर्भरति भूमिदम् ।

"As a milch-cow rears its calf by discharging milk, so, O thousand-eyed Deity, the land, given away, multiplies the prosperity of the giver." (14-15)

शङ्खं भद्रासनं छत्रं चरस्थावरवारणाः ॥ १५ ॥
भूमिदानस्य पुण्यानि फलं स्वर्गः पुरन्दर ।

"[By giving away lands, one comes by the fruits of the gifts of] conch-shell, house, umbrella, animate and inanimate objects, and elephants. The fruit of the gift of lands, O *Purandara*, comprises various virtues and the celestial region." (15-16)

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः ॥ १६ ॥
शूलपाणिश्च भगवानभिनन्दति भूमिदम् ।

"The Sun, *Varuṇa*, *Viṣṇu*, *Soma*, Fire-God, and the Divine Holder of the Trident (*Śiva*), gratify the giver of lands." (16-17)

आस्फोटयन्ति पितरः प्रहर्षन्ति पितामहाः ॥ १७ ॥
भूमिदाता कुले जातः स नस्त्राता भविष्यति ।

"The fathers vaunt and the grandfathers become gratified, [and say,—] 'A giver of lands is born in our family. He will become our rescuer.' (17-18)

त्रीण्याहुरतिदानानि गावः पृथ्वी सरस्वती ॥ १८ ॥
तारयन्ति हि दातारं सर्व्वात् पापादसंशयम् ।

"The gifts of kine, lands and learning, are spoken of as supreme gifts. They, forsooth, rescue the giver from all sins." (18-19)

प्रावृता वस्त्रदा यान्ति नग्ना यान्ति त्ववस्त्रदाः ॥ १९ ॥
तृप्ता यान्त्यन्नदातारः क्षुधिता यान्त्यनन्नदाः ।

"The givers of clothes, go [to the other region], being covered therewith. And those, who fail to do so, go nude. The givers of food, go there, gratified [with food]. And those, who do not make gifts of food, go hungry." (19-20)

काङ्क्षन्ति पितरः सर्व्वे नरकाद्भयभीरवः ॥ २० ॥
गयां यो यास्यति पुत्रः स नस्त्राता भविष्यति ।

"All the departed Manes, afraid of hell, seek it, thinking,—'The son who will go to *Gayā* would be our rescuer.' (20-21)

एष्टव्या बहवः पुत्राः यद्येकोऽपि गयां व्रजेत् ॥ २१ ॥
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत् ।

One should desire for many sons, for it one happens to go to Gaya, or one happens perform a Horse-Sacrifice, or to dedicate a *Nila*-bull. (21-22)

लोहितो यस्तु वर्णेन पुच्छाग्रे यस्तु पाण्डुरः ॥ २२ ॥
श्वेतः खुरविषाणाभ्यां स नीलो वृष उच्यते ।

The one, the upper part of whose tail is dark-blue in colour, whose hoops are twanty-coloured, and whose horns are white, is called a *Nila*-bull. (22-23)

नीलः पाण्डुरलाङ्गूलस्तृणमुद्धरते तु यः ॥ २३ ॥
षष्टिर्व्वर्षसहस्राणि पितरस्तेन तर्पिताः ।

If that *Nila*=-bull, having a twany-coloured tail, goes about eating grass, the departed Manes [of the giver], remain gratified for sixty thousand years. (23-24)

यच्च शृङ्गगतं पङ्कं कुलात्तिष्ठति चोद्धृतम् ॥ २४ ॥
पितरस्तस्य गच्छन्ति सोमलोकं शुभाद्युतिम् ।

"If the mud, upraised from the bank, exists on its horns, the departed Manes of the dedicator repair to the most beautiful region of *Soma*." (24-25)

पृथ्वी यदोर्द्दिलीपस्य नृगस्य नहुषस्य च ॥ २५ ॥
अन्येषाञ्च नरेन्द्राणां पुनरन्या भविष्यति ।

"Formerly [this earth] [belonger] to *Yadu*, Dilipa, Nṛga, Nahuṣa and other kings; and in future it will go to others. (25-26)

बहुर्भिव्वसुधा दत्ता राजभिः सगरादिभिः ॥ २६ ॥
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ।

"This earth was given away by many kings, *Sāgara*, and others. But the fruit belongs to him in whose possession the land exists." (26-27)

यस्तु ब्रह्मघ्नः स्त्रीघ्नो वा यस्तु वै पितृघातकः ॥ २७ ॥
गवां शतसहस्राणां हन्ता भवति दुष्कृती ।

स्वदत्तां परदत्तां वा यो हरेच्च वसुन्धराम् ॥ २८ ॥
स्वविष्ठायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ।

"The perpetrator of sinful deeds,—he, who kills a *Brāhmaṇa*, who kills a woman, who kills his father, who kills a hundred or a thousand kine, who seizes lands given away by his own self or by another,—rots with his departed Manes by becoming a virmin in his own excreta." (27-29)

आक्षेप्ता वानुमन्ता च तमेव नरकं व्रजेत् ॥ २९ ॥

"He, who speaks ill of the gift of lands, and he, who gives permission for stealing the same, goes to hell." (29)

भूमिदो भूमिहर्त्ता च नापरं पुण्यपापयोः ।
उर्द्ध्वाधो वावतिष्ठेत यावदाभूतसंप्लवम् ॥ ३० ॥

"The giver of land the stealer of the same, reap the virtue or the sin, and no one else. Till the dissolution of the universe, [the giver] remains upwards (*i.e.*, in the celestial region); and the stealer, downwards (*i.e.*, in hell)." (30)

अग्नेरपत्यं प्रथमं हिरण्यं भूर्वैष्णवी सूर्य्यसुताश्च गावः ।
लोकास्त्रयस्तेन भवन्ति दत्ता यः काञ्चनं गाञ्च महीञ्च दद्यात् ॥ ३१ ॥

"The first offspring of the Fire, is gold. The daughter of Vishṇu, is the earth. A cow is the daughter of the Sun. He, who gives away gold, cow, or the earth, becomes the giver of the threefold regions (*i.e.*, enjoys the fruits of such a gift)." (31)

षडशीतिसहस्राणां योजनानां वसुन्धराम् ।
स्वतो दत्ता तु सर्व्वत्र सर्व्वकामप्रदायिनी ॥ ३२ ॥

"[A part of] the earth, extending over eighty-six thousand *Yojanas*, being given away by one of one own accord, it gives everywhere all sorts of desired-for objects." (32)

भूमिं यः प्रतिगृह्णाति भूमिं यस्तु प्रयच्छति ।
उभौ तौ पुण्यकर्म्माणौ नियतं स्वर्गगामिनौ ॥ ३३ ॥

"Both he,—who accepts the gifts of lands, and he,—who makes such a gift,—are the performers of pious deeds. And they, forsooth, repair to the celestial region." (33)

सर्व्वेषामेव दानानामेकजन्मानुगं फलम् ।
हाटकक्षितिगौरीणां सप्तजन्मानुगं फलम् ॥ ३४ ॥

"The fruits of all the [other] gifts, follow one birth, but those of the gifts of gold, lands and a seven years old maiden, follow seven births." (34)

यो न हिंस्यादहं ह्यात्मा भूतग्रामं चतुर्व्विधम् ।
तस्य देहाद्वियुक्तस्य भयं नास्ति कदाचन ॥ ३५ ॥

"Thinking that I am the soul, he, who does no injury to the fourfold creations (those born of perspiration, those born of egges, the vegetables, and those born of the uterus), has nothing to fear of, even when he is alienated from his body." (35)

अन्यायेन हृता भूमिर्यैर्नैरपहारिता ।
हरतो हारयन्तश्च हन्युस्ते सप्तमं कुलम् ॥ ३६ ॥

"Those men, by whom a land is improperly stolen, or those by whom it is made to be stolen,—both the stealer and the orderer,—destroy their seven generations." (36)

हरते हरयेद्यस्तु मन्दबुद्धिस्तमोवृतः ।
स वध्यो वारुणैः पाशैस्तिर्य्यग्योनिषु जायते ॥ ३७ ॥

"That wicked-minded person, stupefied by *Tamas* (disorganizing tendency), pilfers a land or makes another do the same, is killed by *Varuṇas* noose, and is born in the species of the feathery tribe." (37)

अश्रुभिः पतितैस्तेषां दानानामपकीर्त्तनम् ।
ब्राह्मणस्य हृते क्षेत्रे हृतं त्रिपुरुषं कुलम् ॥ ३८ ॥

"If denying the gift, one pilfers a land belonging to *Brāhmaṇa*, his three generations are destroyed by tears shed [by such a *Brāhmaṇa*]." (38)

वापीकूपसहस्रेण अश्वमेधशतेन च ।
गवां कोटिप्रदानेन भूमिहर्त्ता न शुध्यति ॥ ३९ ॥

"The stealer of lands, is not purified by [the gift of] a thousand of wells and tanks, by [the celebration of] a hundred Horse-Sacrifices, and by the gift of a *Koti* (ten millions) of kine." (39)

गामेकां स्वर्णमेकं वा भूमेरप्यर्द्धमङ्गुलम् ।
रुन्धन्नरकमायाति यावदाभूतसंप्लवम् ॥ ४० ॥

He, who wrongly possesses a cow, a piece of gold, or a plot of land half a cubit in measurement, lives in hell till the hour of final dissolution. (40)

अर्द्धाङ्गुलस्य सीमाया हरणेन प्रणश्यति ।
गोवीथीं ग्रामरथ्याञ्च श्मशानं गोकुलं तथा ॥ ४१ ॥

सम्पीड्य नरकं याति यावदाभूतसंप्लवम् ।
ऊषरे निर्ज्जले स्थाने प्रास्तं शस्यं विसर्ज्जयेत् ॥ ४२ ॥

जलाधारश्च कर्त्तव्यो व्यासस्य वचनं यथा ।
पञ्च कन्यानृते हन्ति दश हन्ति गवानृते ॥ ४३ ॥

"One meets with destruction by wrongfully possessing a boundary land, measuring even half a cubit. By obstructing a roadtrodden by kine, or the village-road, or the cremation-ground, and striking the kine, one remains in hell till the final dissolution.

*Vyāsas* deliverance is that one should sow corns in a barren place, dig wells in a waterless place. The false accusation of a maiden, destroys five generations; and that of a cow, ten." (41—43)

शतमश्वानृते हन्ति सहस्त्रं पुरुषानृते।
हन्ति जातानजातांश्च हिरण्यार्थेऽनृतं वदेत् ॥ ४४ ॥

"The false accusation of a horse, destroys a hundred generations; that of men (*i.e.*, servants), a thousand. Those born and those who will be born in the family of one who utters a falsehood for gold, are destroyed." (44)

सर्व्वं भूम्यनृते हन्ति मास्म भूम्यनृतं वदीः।
ब्रह्मस्वे मा रतिं कुर्य्याः प्राणैः कण्ठगतैरपि ॥ ४५ ॥

"To speak false for land, destroys all. Therefore, one should never uttar a falsehood for land. One should never cherish an inclination for a *Brāhmaṇas* property, even if his vital breath comes up to the throat." (45)

अनौषधमभेषजः विषमं तद्धलाहलम्।
न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते ॥ ४६ ॥

"That dreadful poison has no medicine and no physician. Poison is no poison; but a *Brāhmaṇas* property [verily] is spoken of as poison." (46)

विषमेकाकिनं हन्ति ब्रह्मस्वः पुत्रपौत्रकम्।
लौहखण्डाश्मचूर्णञ्च विषञ्च जरयेन्नरः ॥ ४७ ॥

"Poison kills only one man [who takes it], but a *Brāhmaṇas* property destroyes even his son grandson. One can digest iron, powdered stone and even poison." (47)

ब्रह्मस्वं त्रिषु लोकेषु कः पुमान् जरयिष्यति।
मन्युप्रहरणा विप्रा राजानः शस्त्रपाणयः ॥ ४८ ॥

"What man, in the three regions, can digest a *Brāhmaṇas* property? A *Brāhmaṇas* anger is a weapon, a king's hand is a weapon." (48)

शस्त्रमेकाकिनं हन्ति विप्रमन्युः कुलक्षयम् ।
मन्युप्रहरणा विप्राश्चक्रप्रहरणो हरिः ॥ ४९ ॥

"A weapon destroys only one man; but a *Brāhmaṇas* anger, the entire family. The *Brāhmaṇas* have thus ire for their weapons; and *Hari* (*Viṣṇu*) has the discus for his weapon." (49)

चक्रात् तीव्रतरो मन्युस्तस्माद्विप्रं न कोपयेत् ।
अग्निदग्धाः प्ररोहन्ति सूर्य्यदग्धास्तथैव च ॥ ५० ॥

"[A *Brāhmaṇas*] anger is fiercer than the discus; one should not, therefore, make a *Brāhmaṇa* irate. Those destroyed by fire or the Sun, may grow again." (50)

मन्युदग्धस्य विप्राणामङ्कुरो न प्ररोहति ।
अग्निर्दहति तेजसा सूर्य्यो दहति रश्मिभिः ॥ ५१ ॥

"But there is no re-growth for him, who has been destroyed by a *Brāhmaṇas* ire. Fire destroys [an article] by its power; and the Sun, by its rays." (51)

राजा दहति दण्डेन विप्रो दहति मन्युना ।
ब्रह्मस्वेन तु यत् सौम्यं देवस्वेन तु या रतिः ॥ ५२ ॥

तद्धनं कुलनाशाय भवत्यात्मविनाशकम् ।
ब्रह्मस्वं ब्रह्महत्या च दरिद्रस्य च यद्धनम् ॥ ५३ ॥

गुरुमित्रहिरण्ये च स्वर्गस्थमपि पीडयेत् ।
ब्रह्मस्वेन तु यच्छिद्रं तच्छिद्रं न प्ररोहति ॥ ५४ ॥

"The king consumes [a person] with the rod of chastisement; and a *Vipra*, with anger. That wealth which creates a desire for a *Brāhmaṇas* property and hankering for what is dedicated to a Deity, leads to the destruction of ones family and self. The theft of a *Brāhmaṇas* property, Brāhmaṇicide, the pilfering of a poor man's wealth, and that of a preceptor's or a friend's gold, afflicts one, even if one is stationed in the celestial region. The sin, attached to the stealth of a *Brāhmaṇas* property, is never dissipated." (52—54)

प्रच्छादयति तच्छिद्रमन्यत्र तु विसर्पति।
ब्रह्मस्वेन तु पुष्टानि साधनानि बलानि च ॥ ५५ ॥

संग्रामे तानि लीयन्ते सिकतासु यथोदकम्।
श्रौत्रियाय कुलीनाय दरिद्राय च वासव ॥ ५६ ॥

सन्तुष्टाय विनीताय सर्व्वभूतहिताय च।
वेदाभ्यासस्तपो ज्ञानमिन्द्रियाणाञ्च संयमः ॥ ५७ ॥

ईदृशाय सुरश्रेष्ठ यद्दत्तं हि तदक्षयम्।
आमपात्रे यथा न्यस्तं क्षीरं दधि घृतं मधु ॥ ५८ ॥

विनश्येत् पात्रदौर्ब्बल्यात् तच्च पात्रं विनश्यति।
एवं गाश्च हिरण्यञ्च वस्त्रमन्नं महीं तिलान् ॥ ५९ ॥

अविद्वान् प्रतिगृह्णाति भस्मीभवति काष्ठवत्।
यस्य चैव गृहे मूर्खो दूरे चापि बहुश्रुतः ॥ ६० ॥

बहुश्रुताय दातव्यं नास्ति मूर्खे व्यतिक्रमः।
कुलं तारयते धीरः सप्त सप्त च वासव ॥ ६१ ॥

"If one hides that sin, it will get wind elsewhere. The weapons [bought] and the soldiers fed by a *Brāhmaṇas* wealth, are destroyed in a battle like water in sands. O *Vāsava*, O foremoost of the Celestials, eternal is the gift that is made unto a person who is well-read in the *Vedas*, born in a good family, poor, contented, humble, given to the well-being of all creatures, who studies the *Vedas*, performs penances, has acquired knowledge and controlled the senses. As milk, curd, clarified butter and honey, placed in a raw earthen vessel, are destroyed for the defect of the vessel, so an ignorant man, who accepts cows, gold, raiment, food, land and sesame, is consumed like a wood. If an ignorant person lives in ones own house, an one vastly read in the *Śruti* at a distance,—presents should be made unto the one who is master of the *Veda*. There is no sin in superseding the ignorant wight. A learned person, O *Vāsava*, rescues the family by seven and seven (*i.e.*, seven generations upwards and seven downwards)." (55—61)

यस्तटाकं नवं कुर्य्यात् पुराणं वापि खानयेत् ।
स सर्व्वं कुलमुद्धृत्य स्वर्गे लोके महीयते ॥ ६२ ॥

"He, who excavates a new tank, or reclaims an old one, lives gloriously in the celestial region after rescuing his entire family." (62)

वापीकूपतडागानि उद्यानोपवनानि च ।
पुनः संस्कारकर्त्ता च लभते मौलिकं फलम् ॥ ६३ ॥

"He, who reclaims old tanks, wells, pools, forests and gardens, enjoys the same fruits of the original maker." (63)

निदाघकाले पानीयं यस्य तिष्ठति वासव ।
स दुर्गं विषमं कृत्स्नं न कदाचिदवाप्नुयात् ॥ ६४ ॥

"The person, O *Vāsava*, in whose tank, water exists even in the summer season, never comes by any distressing condition." (64)

एकाहन्तु स्थितं तोयं पृथिव्यां राजसत्तम ।
कुलानि तारयेत् तस्य सप्त सप्त पराण्यपि ॥ ६५ ॥

"O foremost of the kings, the person, in whose tank on this earth, water exists even for a day, rescues seven generations upwards and downwards." (65)

दीपालोकप्रदानेन वपुष्मान् स भवेन्नरः ।
प्रोक्षणीयप्रदानेन स्मृतिं मेधाञ्च विन्दति ॥ ६६ ॥

By making gifts of lamp, one becomes of a handsome body. By making gifts of edibles, one acquires memory and intellect. (66)

कृत्वापि पापकर्म्माणि यो दद्यादन्नमर्थिने ।
ब्राह्मणाय विशेषेण न स पापेन लिप्यते ॥ ६७ ॥

"If, after perpetrating iniquitions deeds, one gives food unto one soliciting the same and especially unto a *Brāhmaṇā*, one is not affected by the sin [thereof]." (67)

भूमिर्गावस्तथा दारा: प्रसह्य ह्रियते यदा ।
न चावेदयते यस्तु तमाहुर्ब्रह्मघातकम् ।। ६८ ।।

"[The sages] call him the destroyer of a *Brāhmaṇa*, who, when seeing lands, kine and wives of one, forcibly taken by another, does not communicate [the matter unto the master]." (68)

निवेदितस्तु राजा वै ब्राह्मणैर्म्मन्युपीडितैः ।
तं न तारयते यस्तु तमाहुर्ब्रह्मघातकम् ।। ६९ ।।

"If a king, on being communicated by the *Brāhmaṇas*, oppressed by anger, does not save them, him also, they call the destroyer of a *Brāhmaṇa*." (69)

उपस्थिते विवाहे च यज्ञे दाने च वासव ।
मोहाच्चलति विघ्नं यः स मृतो जायते कृमिः ।। ७० ।।

"He, who, out of stupefaction, puts impediments in an impending marriage, sacrifice or gift, O *Vāsava*, is born as a virmin after death. (70)

धनं फलति दानेन जीवितं जीवरक्षणात् ।
रूपमैश्वर्य्यमारोग्यमहिंसाफलमश्नुते ।। ७१ ।।

"Wealth is multiplied by a gift; and life [is prolonged] by the protection of lives. By abstention from injury, one enjoys the fruits [thereof in the shape of] beauty, prosperity and freedom from diseases." (71)

फलमूलाशणात् पूज्यं स्वर्गं खस्तेन लभ्यते ।
प्रायोपवेशनाद्राज्यं सर्व्वत्र सुखमश्नुते ।। ७२ ।।

"By partaking of fruits and roots, one attains to the adorable celestial region along with the dwellers therein. By fasting, one enjoys a kingdom and happiness everywhere. (72)

गवाद्यशक्रदीक्षायाः स्वर्गगामी तृणाशनः ।
स्त्रियस्त्रिषणवस्नायी वायुं पीत्वा क्रतुं लभेत् ।। ७३ ।।

"[The acquisition of] kine, etc., [is the fruit of] initiation. One, by living on grass, attains to the celestial region. One, by bathing three times [a day], acquires women: and by drinking air only [and dying thereby], one reaps the fruit of a sacrifice. (73)

नित्यस्नायी भजेदर्क सन्ध्ये द्वे च जपन् द्विजः ।
न तत् साधयते राज्यं नाकपृष्ठमनाशके ॥ ७४ ॥

"A kingdom does not accomplish what [is gained by] a twice-born person, who bathes daily, adores the Sun, and recites the *Mantras* at the two periods of junction. One attains to the celestial region by meeting with death while fasting. (74)

अग्निप्रवेशे नियतं ब्रह्मलोके महीयते ।
रत्नानां प्रति॰॰ारे पशून् पुत्रांश्च विन्दति ॥ ७५ ॥

"Entering .ito a fire by being self-restrained, one lives gloriously in the region of *Brahmā*. He, who returns precious stones, comes by creature-comforts and sons. (75)

नाके चिरं स वसते उपवासी च यो भवेत् ।
सततञ्चैकशायी यः स लभेदीप्सिता गतिम् ॥ ७६ ॥

"He, who fasts, lives, for good, in the celestial gegion. He, who always lies down on one side, comes by a desired-for condition. (76)

वीरासनं वीरशय्यां वीरस्थानमुपाश्रितः ।
अक्षयास्तस्य लोकाः स्युः सर्वाकामगमास्तथा ॥ ७७ ॥

"He, who resorts to a hero's seat, a hero's bed and a hero's place, has eternal regions and desired-for objects. (77)

उपवासञ्च दीक्षाञ्च अभिषेकञ्च वासव ।
कृत्वा द्वादश वर्षाणि वीरस्थानाद्धि शिष्यते ॥ ७८ ॥

"By performing fasting, initiation and water-sprinkling for twelve years, one attains to a region superior to that of heroes. (78)

अधीत्य सर्व्ववेदान् वै सद्यो दुःखात्प्रमुच्यते ॥ ७९ ॥
पावनं चरते धर्म्मं स्वर्गे लोके महीयते ॥ ८० ॥

"By studying all the *Vedas*, one is immediately freed from sorrow. He, who performs sanctifying religious rites, lives gloriously in the celestial region. (79-80)

वृहस्पतिमतं पुण्यं ये पठन्ति द्विजातयः ।
चत्वारि तेषां वर्द्धन्ते आयुर्विद्या यशो बलम् ॥ ८१ ॥

"The twice-born, who study the holy deliverance of Vrhaspati, have these four, *viz.*—longevity, learning, fame and strength, multiplied." (81)

*इति वृहस्पतिसंहिता ।*

# गौतमसंहिता

# Gautam Sanihitā

## CHAPTER I

## आचारवर्णनम्

वेदो धर्म्ममूलं तद्विदाञ्च स्मृतिशीले, दृष्टो धर्म्मव्यतिक्रमः साहसञ्च महतां, न तु दृष्टोऽर्थो वरदौर्बल्यात्, तुल्यबलविरोधे विकल्पः । उपनयनं ब्राह्मणस्याष्टमे नवमे, पञ्चमे वा काम्यं, गर्भादिः सङ्ख्या वर्षाणां, तद्द्वितीयं जन्म । तद्यस्मात् स आचार्य्यो वेदानुवचनाच्च । एकादशद्वादशयोः क्षत्रियवैश्ययोः । आषोडशाद् ब्राह्मणस्यापतिता सावित्री, द्वाविंशते राजन्यस्य, द्व्यधिकाया वैश्यस्य । मौञ्जीज्यामौर्व्वीसौत्र्यो मेखलाः, क्रमेण

THE *Vedas*, and the ethical rules, observed by those, well-versed in them (*Vedas*), are the source of virtue (morals). Even great men are (sometimes) found to transgress the moral laws and to act improperly. Through an innate weakness of the heart, the great sometimes lose sight of the true end of life. In a conflict between two equally authoritative opinions on a particular subject, one of them must be followed.

A *Brāhmaṇa* child should be invested with the holy thread (either) at the fifth, eightth, or ninth year of his life. The computation should be made inclusive of the period of his inter-uterine life. This rite of investure is a second birth. Hence, he, who invests him with the thread, is his preceptor, inasmuch as it is he who teaches him the *Vedas*. Sons of Kṣatriyas, and of Vaiśyas should be respectively invested with the holy thread at the age of eleven and twelve. A *Brāhmaṇa* child, not invested with the thread before he is sixteen, becomes degraded. Sons of Kṣatriyas and of Vaiśyas, not respectively invested with the holy thread before their twenty-second and twenty-fourth year, are likewise degraded. Girdles (*Munjis*) made of *Kuśa* blades, of bow-strings, and of cotton twists should be respectively used

कृष्णरुरुवस्ताजिनानि वासांसि, शाणक्षौमचीरकुतपाः, सर्व्वेषां कार्पासञ्चाविकृतम् । काषायमप्येके । वार्क्षं ब्राह्मणस्य, माञ्जिष्ठहारिद्रे इतरयोः । वैल्वपालशौ ब्राह्मणस्य, दण्डावश्वत्थपैलवौ शेषे, यज्ञिया वा सर्व्वेषामपीरिता यूपचक्राः सवल्कला (सशल्कला) मूर्द्धललाटनासाग्रप्रमाणाः । मुण्डजटिलशिखाजटाश्च । द्रव्यहस्त उच्छिष्टोऽनिधायाचामेद् द्रव्यशुद्धिः, परिमार्ज्जनप्रदाहतक्षणनिर्णेजनानि तैजसमार्त्तिकदारवतान्तवानां, तैजसवदुपलमणिशंखशुक्तीनां, दारुवदस्थिभूम्यारावपनञ्च,

used by *Brāhmaṇas, Kṣatriyas* and Vaiśyas during the ceremony of investiture; and they should respectively wear, at the time, goat-skins, or skins of antelope, or of Ruru (dear), and cloths made of hemp twists, or silk cloths, and those known as *Cīra Kutapas* (cotton home-spuns). Cloths made of cotton-twists may be used by members of all twice-born castes on the occasion. Certain authorities aver *Brāhmaṇas* should wear cloths made of twists of trees; Kṣatriyas should wear cloths dyed with *Mañjiṣthā*; and *Vaiśyas*, those tinged with turmeric, on the occasion.

Rods made of *Vilva* of *Palāśa* wood should be used by *Brāhmaṇas*; those made of *Aśvattha* and *Pilu* wood should be respectively used by *Kṣatriyas* and *Vaiśyas*, in connection with investiture ceremonies; or rods made of the wood of any sacrificial tree may be used by members of all the (twice-born) castes, on the occasion. The rods should be made of whole-skinned wood, and be of sufficient lengths to respectively reach the crowns, foreheads, and tips of noses of Brāhmaṇa, *Kṣatriya* and *Vaiśya* infants, during the celebration of the ceremony.

A *Brāhmaṇa* child should shave his entire head, a *Kṣatriya* child should wear braided hairs, and a *Vaiśya* child should wear a tuft of hair on the crown of his head (on the occasion of investiture with the holy thread.)

Having touched an unused residue of another's meal with an article of (fare) in one's hand, one should perform an *Ācamanam*, without placing that article on the ground, whereby it would be pure again. Earthen or metallic vessels, as well as articles made of wood, or of cotton twists, anywise defiled by an impure contact, should be again purified by respectively rubbing, burning, cutting, and washing them with water. The purification of gams, as well as of articles made of conch-shells

भूमेश्चेलवद्रज्जुविदलचर्म्मणासमुत्सर्गो वात्यन्तोपहतानाम् । प्राङ्मुख उदङ्मुखो वा शौचमारभेत् । शुचौ देशे आसीनो दक्षिणं बाहुं जान्वन्तरा कृत्वा यज्ञोपवीत्या मणिबन्धनात् पाणौ प्रक्षाल्य वाग्यता हृदयस्पृशस्त्रिश्चतुर्व्वाप आचामेद्धिः प्रमृज्यात् पादौ, चाभ्युक्षेत् खानि, चोपस्पृशेच्छीर्षण्यानि मूर्द्धनि च दद्यात् । सुप्ता भुक्त्वा क्षुत्त्वा च पुनः । दन्तश्लिष्टेषु दन्तवदन्यत्र जिह्वाभिमर्षणात् । प्राक्च्युतेरित्येके । चुतेष्वास्राववद्विद्यान्निगिरन्नेव तच्छुचिः । न मुख्या विप्रुष उच्छिष्टं कुर्वन्ति ताश्चेदङ्गे निपतन्ति । लेपगन्धापकर्षणे शौचममेध्यस्य । तदद्भिः पूर्वं मृदा च मूत्रपूरीषरेतो विस्रंसनाभ्य

or mothers of pearls, should be made, as laid down in respect of metallic pots or vessels. Earthen vessels or articles made of bones should be re-purified in the manner of wooden ones. A plot of ground should be re-purified by ploughing it. Hydes, pulses, and ropes of threads should be re-purified in the manner of clothes. Articles, which are extremely polluted, should be rejected and thrown away.

All acts of purification should be commenced by looking towards the north or to the east. Seated in a pure place, with his right hand placed between his thighs, and catching hold of his holy thread, a worker of purification should wash his hands from his elbows downward; and observing perfect silence, he should three or four times, perform the rite of *Ācamanam* with water, enough to tricle down into the region of his heart. Then having twice rubbed or washed his feet with water, he should touch his eyes, and the apertures of his mouth, ears, and nostrils (*lit.* or of the sense-organs situated in the superclavicular region) with water, or place wet hands over them. He should rinse his mouth with water (*Ācamanam*) as above laid down, after having sneezed or risen from a sleep or a meal. Any thing pricked or tucked into between the teeth, which cannot be touched with the tip of the tongue, should be regarded as pricked or tucked into between the teeth. According to certain authorities, a thing tucked between the teeth, should be considered as such until it falls off. When fallen off, it should be spitted out like saliva, and the mouth would be threby purified. Drops of one's own spittals, falling on one's own body, do not make it impure. One's body, cleansed of the deposit of an impure substance, and free from a bad smell, should be regarded as pure. After urination or defecation, one should cleanse the external orfices of the

भ्यवहारसंयोगेषु च यत्र चाम्नायो विदध्यात्। पणिना सव्यमुपसंगृह्याङ्गुष्ठमधीहि भो इत्यामन्त्र्येत गुरुः। तत्र चक्षुर्मनःप्राणापस्पर्शनं दर्भैः, प्राणायामास्त्रयः पञ्चदशमात्राः। प्राक्तनेन्वासनञ्च पूर्वा व्याहृतयः पञ्चसप्तान्ताः। गुरोः पादोपसंग्रहणं प्रातर्ब्रह्मानुवचने चाद्यन्तयोरनुज्ञात उपविशेत्। प्राङ्मुखो दक्षिणतः शिष्य उदङ्मुखो वा सावित्रीञ्चानुवचनमादितो ब्रह्मण आदाने ॐकारस्याऽन्यत्रापि। अन्तरागमने पुनरुपसदनं श्वनकुलसर्पमण्डूकमार्ज्जाराणां त्र्यहमुपवासो विप्रवासश्च; प्राणायामं घृतप्राशनञ्चेतरेषाम्। श्मशानाध्ययने चैवं चैवम्।

organs concerned with earth and water, as laid down by the regulation.

A preceptor, taking hold of the smell finger of his pupil's left hand, should address him as, "O ye, read." Then a pupil should touch his eyes, ears, and the regions of his life and intellect with a blade of *Kuśa* grass, fifteen times repeat the *Mantra* (by placing his hand over) each of these localities, and thrice practise *Prāṇāyāma*. Sitting on a cushion of *Kuśa* grass previously spread out, he should recite five or seven *Vyāhṛtis* preceded by the *Praṇava*, each morning, both at the commence ment and close of his Vedic study. He should formally make obeisance to his preceptor; and seated on his right, with his face turned towards the north or to the east, he should recite the *Gāyatrī*; and the *Pranava Mantra* (Om), after the recitation of the *Gāyatrī*. On a dog, ichneumon, snake, frog or a cat happening to pass between him and his preceptor, at the time of reading the *Vedas*, a disciple shall fast, and live apart from his preceptor, for three days. He should practise *Prāṇāyāma*, and live on clarified butter, on any other animal happening to pass between them. This rule should be observed after having read the *Vedas* at a cremation ground.

*इति गौतमीये धर्म्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥*

## CHAPTER II

## ब्रह्मचारिधर्मवर्णनम्

प्रागुपनयनात् कामचारवादभक्षोऽहुतोऽब्रह्मचारी यथोपपादमूत्रपुरीषो भवति; नास्याचमनकल्पो विद्यतेऽन्यत्रापोमार्ज्जनप्रधावनावोक्षणेभ्यो। न तदुपस्पर्शनाशौचं न त्वेवैनमग्निहवनबलिहरणयोर्नियुञ्ज्यान्न ब्रह्मभिव्याहारयेदन्यत्र स्वधानिनयनात्। उपनयनादिनियमः। उक्तं ब्रह्मचर्य्यमग्नीन्धनभैक्षचरणे सत्यवचनमपामुपस्पर्शनम्। एके गोदानादि। बहिः सन्ध्यार्थञ्चातिष्ठेत् पूर्व्वमासीतोत्तरां सज्योतिष्या ज्योतिषो दर्शनाद्वाग्यतः नादित्यमीक्षेत, वर्ज्जयेन्मधुमांसगन्धमाल्यदिवास्वप्नाञ्जनयानोपान-

ACTS, conversations, and eatings, unsanctified by regulations, and committed and made by one, before one's investiture with the holy thread, do not produce any demerit, inasmuch as one is not entitled to practise *Brahmacaryam*, or to cast oblations in the sacred fire, before that. A person, before being invested with the holy thread, does not stand under the obligation of following the rules of purification, after attending to the calls of nature. His bodily purification consists in simply washing or sprinkling his body with water, incontradistinction to the practice of *Ācamanam*. He suffers no defilement by the touch of any impure substance. He should not be employed in performing a *Homa*, or in offering oblations to the gods. He is precluded from reciting any Vedic *Mantraḥ* except on the occasion of a *Śrāddha* ceremony, celebrated in honor of his departed manes.

All regulations and injunctions of the *Śāstra* should be followed by a person from after the ceremony of his investiture with the holy thread, and since then, he should duly attend to the study of the *Vedas* and to the kindling of the sacred fire, practise truthfulness, and perform the rites of *Ācamanam*. According to certain authorities, he may make gifts of cows since that time.

च्छत्रकामक्रोधलोभमोहवाद्यवादनस्नानदन्तधावनहर्षनृत्यगीतपरिवादभवानि गुरुदर्शनेकर्णप्रावृतावसमक्थिकायाश्रयणपादप्रसारणानि निष्ठीवितहसितविजृम्भितास्फोटनानि स्त्रीप्रेक्षणालम्भने मैथुनशङ्कायां द्यूतं हीनवर्णसेवामदत्तादानं हिंसाम् आचार्य्यतत्पुत्रस्त्रीदीक्षितसामानि शुष्कां वाचं मद्यं नित्यं ब्राह्मणः। अधः शय्याशायी पूर्व्वोत्थायी जघन्यमसंवेशो वाग्वाहूदरसंयतः। नामगोत्रे गुरोः समानतो निर्द्दिशेत्। अर्च्चिते श्रेयसि चैवम्।

One should perform the daily *Sāndhyās* out-side one's own room. The rite of morning *Sandhyās* should be performed standing; while that of evening *Sandhyā* should be performed, in perfect silence, till the appearance of the stars and planets in the heavens. One should not look at the sun; and *Brahmacārin* should forego the use of honey, (cooked) meat, scents, garlands of flowers, shoes, umbrellas, vehicles of all kinds, and unguents.

He should renounce all fright, anger, greed, ignorance, music, calumny, sexual intercourse, lust, gambling, thievish or killing propensities, and the service of the mean. He should not clean his teeth, or prick his ear-holes; or stretch or serew up his legs, or sit with his chin supporting on his hand, or laugh of yawn, or contort his limbs, or twist his body, in the presence of his preceptor. He should not address the sons or wife of his preceptor by their names, and avoid using any harsh language. (A disciple) should lie down in a lower bed than that of his preceptor's, and sleep after he has slept, leaving his bed before he rises. He should curb his tongue, appetite and arms. The name of a preceptor should be always mentioned with respect. One should thus behave to all one's elders and superiors. He should avoid (sitting on) the same bed, or seat with his preceptor, or at a place where his preceptor sits. Serving a preceptor consists in hearing his behests from a lower seat, and in meekly and faithfully carrying them out. A disciple should stand up (rise from his seat) at the sight of his preceptor, and follow him whenever he goes out. Interrogated by his preceptor, he should give true and correct answers to his queries, sit down to study whenever he may be pleased to direct him in that behalf, and do nothing but what is pleasant and beneficial to him (preceptor). Likewise he should behave to his preceptor's sons and wife.

शय्यासनस्थानानि विहाय प्रतिश्रवणमभिक्रमणं वचनादृष्टेनाथः स्थानासनस्तिर्य्यग्वा तत्सेवायाम्। गुरुदर्शने चोत्तिष्ठेत्, गच्छन्तमनुव्रजेत्, कर्म्म विज्ञाप्याख्यायाहूताध्यायी युक्तः प्रियहितयोस्तद्भार्य्यापुत्रेषु चैवम्। नोच्छिष्टाशनस्नपनप्रसाधनपादप्रक्षालनो-न्मर्द्दनोपसंग्रहणानि। विप्रोष्योपसंग्रहणं गुरुभार्य्याणां तत्पुत्रस्य च। नैके युवती-नाम्। व्यवहारप्राप्तेन सार्व्ववर्णिकं भैक्षचरणमभिशस्तपतितवर्ज्जम्। आदिमध्यान्तेषु

He should not eat the unused residue of the meals of his preceptor's sons and wife, nor should he press their legs, nor catch hold of them (during an act of obeisance), nor help them in bathing or decorating their persons.

According to certain authorities, a preceptor's wife happening to be young, a disciple should not touch her feet during an act of obeisance; but returning from a sojourn in a distant country, he may be allowed to catch hold of her feet.

A Vedic student is at liberty to beg alms of all and of all castes, except those who are degraded or of bad repute. While soliciting alms, Brāhmaṇa, Kṣatriya, and Vaiśya (students) should pronounce the term "Bhavat" (you) respectively at the commencement, middle, and end of their solicitations. One should neither beg alms of one's own preceptor, nor of one's cognates, or of members of one's preceptor's family. In the event of failing to secure alms from any other person, alms may be asked of the afore-mentioned persons in the inverse order of enumeration. All articles; obtained by begging, should be made over to the preceptor. After that, with the permission of his preceptor, first had and obtained, he (disciple) should sit down to his meal. In the event of the preceptor being absent from his home, articles of fare, obtained by begging, should be made over to his wife or son, or to a senior fellow-student. Silently he should eat his meal till the appetite is fully satisfied. He should rise up from his dinner just as he has taken his fill, without casting any greedy look on the food left unconsumed.

A preceptor should admonish his disciple without beating him, or inflicting any kind of corporeal punishment on him. In cases of emergency he may be chastised with a cut piece of rope, or with a bamboo twing without leaves. A king should punish a preceptor for chastising his pupil in any other way.

भवच्छब्दः प्रयोज्या वर्णानुपूर्व्वेण। आचार्य्यज्ञातिगुरुस्वेष्वलाभेऽन्यत्र। तेषां पूर्व्वं परिहरन् निवेद्य गुरुवेऽनुज्ञातो भुञ्जीत। असति वौ तद्भार्य्यापुत्रसब्रह्मचारिसद्भ्यः। वाग्यतस्तृप्यन्नलोलुप्यमानः सन्निधायोदकं स्पृशेत्। शिष्यशिष्टिरवधेनाशक्ती रज्जु-वेणुविदलाभ्यां तनूभ्यामन्येन घ्नन् राज्ञा शास्यः। द्वादशवर्षाण्येकैकवेदे ब्रह्मचर्य्यं चरेत् प्रतिद्वादशवर्षेषु ग्रहणान्तं वा। विद्यान्ते गुरुरर्थे निमन्त्र्यः ततः कृतानुज्ञानस्य ज्ञानम्। आचार्य्यः श्रेष्ठो गुरूणां मातेत्येके मातेत्येके।

Each *Veda* should be studied, for twelve years, or until it is thoroughly masterd and understood; and a pupil should live a life of perfect *Brahmacaryam* during each such period of twelve years. At the close of his studies, he should pay a honorarium to his preceptor and take an ablution with the permission of the latter. A teacher is the foremost of all preceptors or superiors; according to others a mother is the highest of them all.

इति गौतमीये धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

# CHAPTER III

## ब्रह्मचारिप्रकरणवर्णनम्

तस्याश्रमविकल्पमेके ब्रवतें ब्रह्मचारी गृहस्थो भिक्षुर्व्वैखानस इति तेषां गृहस्था योनिप्रजनत्वादितरेषाम्। तथोक्तं ब्रह्मचारिण आचार्य्याधीनत्वमात्रं गुरोः कर्म्मशेषेण जपेत्। गुर्व्वभावे तदपत्यवृत्तिस्तदवृद्धे सब्रह्मचारिण्यग्नौ वा। एवं वृत्तौ ब्रह्मलोकमवाप्नोति जितेन्द्रियः। उत्तरेषाञ्चैतद- विरोधी। अनिचया भिक्षुरूद्ध्वरिता ध्रुवशीला वर्षासु भिक्षार्थी ग्राममियात्। जघन्यमनिवृत्तं चरेत्। निवृत्ताशीर्व्वाक्चक्षुः कर्म्मसंयतः। कौपीनाच्छादनार्थं वासो विभृयात्। प्रहीणमेके निर्णेजनाविप्रयुक्तम्। औषधिवनस्पतीनामङ्गमुपाददीत। न द्वितीयामुपहर्त्तुं रात्रिं ग्रामे वसेत्।

CERTAIN authorities aver that a (disciple), after the close of his Vedic studies, is free to choose and adopt any of the four orders of *Brahmacārin*, *Gṛhastha* (House-holder), *Bhikṣu*, (Medicant friar), and *Vaikhanasa* (forest dwelling hermits). These orders are but the offspring of that of house-holders; inasmuch as they preclude the possibility of progeny. Of all these orders (*Āśramas*) that of *Brahmacārin* entails the perpetual survillance to one's preceptor. Having served the preceptor, he should recite the sacred *Mantras*. In the absence of the preceptor, the same honour should be given to his son, and in the absence of the latter a senior disciple of the preceptor should be duly served. In the absence of all these he should attend to the sacred fire duly consecrated by his preceptor before, his death. He, who lives such a life, self-controlled, goes to the region of Brahma (after death). The order of house-holders is neither hostile to, nor incompatible with, the three aforesaid orders. A *Bhikṣu*, who does not store up any thing for the morrow, lives a life of perfect continence, and is a man of steady habits and temperament, should go into villages for alms during the rainy season. He may obtain alms from all except the fallen and the depraved.

मुण्डः शिखी वा वर्ज्जयेज्जीवबधम्। समो भूतेषु हिंसानुग्रहयोरनारम्भी। वैखानसो वने मूलफलाशी तपःशीलः श्रावणकेनाग्निमाधायाग्राम्यभोजी देवपितृमनुष्यभूतर्षिपूजकः सर्व्वातिथिः प्रतिसिद्धवर्ज्जं भैक्षमप्यपयुञ्जीत, नफालकृष्टमधितिष्ठेद्, ग्रामञ्च न प्रविशेज्जटिलश्चीराजिनवासा नातिशयं भुञ्जीत। एकाश्रमं त्वाचार्य्याः प्रत्यक्षविधानाद्गार्हस्थस्य गार्हस्थस्य।

Without giving blessings to any body, and restraining his tongue, sight and hearing, he should put on the girdle cloth only to cover his nudity. The same girdle cloth, even if it becomes extremely dirty, should neither be cleansed nor washed. He should live on fruits of trees and grains of cereals, and avoid staying two consecutive nights in a village, for alms. Either he should completely shave the hair of his head, or wear a tuft of hair on its crown. Equally indifferent to all creatures, he should refrain from destroying any life, or from showing any special kindness to any being.

A *Vaikhānasa* (forest-dwelling hermit) should live on fruits and edible roots of the forest; practising penetential austerities, he should kindle up the sacred fire in the month of *Śrāvaṇa*. He should forego all artificial preparations of food used in villages or made by man. Firmly devoted to the propitiation of the gods, of the *Pitṛs*, and of the celestial sages, he is free to accept the hospitality of all, except the fallen and the depraved. He may live by begging under certain circumstances. He should abjure all articles of fare containing any thing reared by ploughing, and refrain from entering any village whatsoever. He should wear clotted hairs and be claid in rags or skin, observing temperance in eating. Certain Acāryayas hold the order of house-holders (*Gṛhastha*) to be the best of all, since its benefits are witnessed, every day, (in this life).

इति गौतमीये धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

# CHAPTER IV

## विवाहप्रकरणवर्णनम्

गृहस्थः सदृशीं भार्य्यां विन्दतानन्यपूर्वां यवीयसीम्।

असमानप्रवथरैर्विवाह उर्द्ध्वं सप्तमात् पितृबन्धुभ्य बीजिनश्च मातृबन्धुभ्यः पञ्चमात्। ब्राह्मो विद्याचारित्रबन्धुशीलसम्पन्नाय दद्यादाच्छाद्यालताम्[१]। संयोगमन्त्रः प्रजापत्ये स हधर्म्मे चरतामिति [२]। आर्षे गोमिथुनं कन्यावते दद्यात् [३]। अन्तर्वेद्युत्विजे दानं देवः [४]। अलङ्कृत्येच्छन्त्या स्वयं संयोगो गान्धर्वः [५]। वित्तेनानतिस्त्री-

A HOUSE-HOLDER should marry a wife of his own caste, younger in his years, and not previously wedded to another. A marriage should take place between parties not belonging to the same *Pravara* (spiritual clanship). Persons not related to each other within five degrees of consanguinity on their mother's side, or within seven degrees on their father's, or not standing to each other in the relationship of a father's *Vandhu*, may be joined in wed-lock.

[The form of marriage] in which a girl, bedecked with ornaments and clad in excellent clothes, is given away in marriage to an erudite man of good contuct and respectable connections, is called the Brāhma form of marriage. The form in which the bride and the bride-groom are united together with the injunction that, "both of you lead the life of viture, united in holy wedlock" is called the *Prājāpatyam*.

In the *Ārṣam* from of marriage a cow and a bullock are gifted to the bridegroom. The *Daivam* from of marriage consists in giving away a girl in marriage, on the sacrificial platform, to a priest officiating at a religious sacrifice. The form in which a youth, and a maiden bedecked with ornaments, are joined in wedlck, out of love, is called the *Gāndharvam*. The form of marriage in which a bride is purchased for money, is called

मतामासुरः [६] । प्रहृह्यादानाद्राक्षसः [७] । असंविज्ञानोपसङ्गमनां पैशाचः [८] । चत्वारो धर्म्या प्रथमाः षडित्येके । अनुलोमानन्तरैकान्तरद्वयन्तरासु जाताः सवर्णाम्बष्ठोग्रनिषाददौष्मन्तपारशवाः । प्रतिलोमामु सुतमागधायोगवक्षत्तृवैदेहकचाण्डालाः । ब्राह्मण्यजीजनत् पुत्रान् वर्णेभ्य आनुपूर्व्याद् ब्राह्मणसुतमागधचण्डालान् तेभ्य एव क्षत्रिया मूर्द्धावसिक्तक्षत्रियधीवरपुक्काशान् तेभ्य एव वैश्या भृज्यकण्ठकमाहिष्य-

the *Āsuram*. The form in which the marriage is effected by kidnapping the bride is called the *Rākṣasam*. A marriage, which takes place owing to the bride being ravished by the bridegroom during her sleep, is called the *Paiśācam*. The first four forms of marriage are based on virtue, while certain authorities hold the first six forms to be so.

Sons, issues of marriages celebrated between parties of the same caste (Brāhmaṇas) and Kṣatriya girls, and between Brāhmaṇa and Vaiśya girls, are respectively called *Savarṇas, Amvaṣthas, Ugras, Niṣādas*, Dauṣmantas and Pāraśavas. Similarly sons begot by man, on women, of the same castes, or of castes second and third in succession in the inverse order of enumeration, are respectively called *Sutas, Māgadhas, Ayogavas, Kṣatras, Vaidehas*, and *Cāṇḍālas*. According to others, sons begotten on *Brāhmaṇa* women by *Brāhmaṇas*, Kṣatriyas, *Vaiśya* and *Śūdras*, are respectively called *Brāhmaṇas*, Sūtas, *Māgadhas*, and *Cāṇḍālas*. Similarly, sons begot on *Kṣatriya* women by *Brāhmaṇas, Kṣatriya, Vaiśyas* and *Śūdras*, are called *Mūrdhāvasiktas*, Kṣatriyas, Dhīvaras, and Pukkasas. Likewise, sons begotten on the person of a *Vaiśya* woman by a *Brāhmaṇa, Kṣatriya, Vaiśya*, or *Śūdra*, are respectively called *Bhrijakaṇthas, Māhiṣyas, Vaiśyas* and *Vaidehas*. In the same manner, sons begotten on a *Śūdra* woman by a *Brāhmaṇa, Kṣatriya, Vaiśya* or a *Śūdra* are respectively designated as *Pāraśavas, Yavanas, Karaṇa*, and *Śūdras*. Sons begot by fathers belonging to a superior castes on mothers blong to a caste immediately, and next to immediately, inferior to their's (father's) in the order of enumeration, respectively retain their racial superiority up to the seventh and fifth generations, while sons begot by fathers belonging to an inferior caste on mothers belonging to one immediately superior, or to one next to that in superiority to, that of their's (fatherś) in the inverse order of enumeration, retain their degraded status up to the fifth and seventh generations

वैश्यवैदेहान् तेभ्य एव पारशवयवनकरणशूद्रान् शूद्रत्यके । वर्णान्तरगमनमुत्कर्षाभ्यां सप्तमेन पञ्चमेन चाचार्य्याः । सृष्टान्तरजातानाञ्च प्रतिलोमस्तु धर्म्महीनाः शूद्रायाञ्च असमानायाञ्च शूद्रात् प्रतितवृत्तिरन्त्यः पापिष्ठः । पुनन्ति साधवः पुत्रास्त्रिपौरुषानार्षाद्दश, दैवाद्दशैव, प्राजापत्याद्दश, पूर्वान् दश वरानात्रानञ्च ब्राह्मीपुत्राः ब्राह्मीपुत्राः ॥

respectively. Sons begot by men of inferior castes on women of superior castes in the inverse order of enumeration are disqualified from performing any religious rites such as *Śrāddhas,* etc.) Sons who are the issues of inter-marriages among *Śūdras* of different castes, become degraded and extremely depraved. Issues of *Ārṣa* forms of marriage sanctify their ancestors up to the third degree; those of *Daiva* and *Prājāpatya* forms purify their ansestors up to the tenth degree, while those of *Brahma* forms sanctify the spirits of their cognates up to the third degree both in the ascending and descending line.

*इति गौतमीये धर्म्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥*

# CHAPTER V

## गृहस्थाश्रमवर्णनम्

ऋत्रावुपेयात् सर्वत्र वा प्रतिषिद्धवर्ज्जम् । देवपितृमनुष्यभूतर्षिपूजको नित्यस्वाध्यायः । पितृभ्यश्चोदकदानं यथोत्साहमन्यद्कार्य्यादिरग्निर्दायादिर्वा । तस्मिन् गृह्यानि देवपितृमनुष्ययज्ञाः स्वाध्यायश्च । वलिकर्म्माग्नावग्निर्धन्वन्तरिर्विश्वेदेवाः प्रजापतिः सृष्टिकृदितिहोमः । दिग्देव- ताभ्यश्च यथास्वं द्वारो मरुद्भ्यो गृहदेवताभ्यो प्रविश्य ब्रह्मणे मध्ये अद्भ्य उदकम् आकाशायेत्यन्तरिक्षे नक्तञ्चरेभ्यश्च सायम् । स्वस्तिवाच्य भिक्षादानप्रश्नपूर्वन्तु ददातिषु चैवं धर्म्मेषु समद्विगुणसाहस्रानन्त्यानि फलान्य-

DURING the menstrual period (from the fourth to the fifteenth day after the appearance of the flow), each month, one should visit one's wife, on any day except those interdicted (by the regulations). Each day, the *Vedas* should be studied and offerings should be made unto the gods, *Pitṛs*, men, animals and *Riṣis*. One should offer libations of water to one's departed manes, attend to the duties of every day life, and devise means of earning money with the utmost energy (one is capable of putting forth). Studying the *Vedas*, and offering oblations to the gods and to one's departed manes, and practising hospitalities (*Manuṣya yajña*) are acts which are included within one's household duties. Burnt offerings should be offered in the sacred fire and unto the fire-god, *Dhanvantari* (celestial surgeon), *Viśvedevas*, *Prajāpati* and the creator. Offering should be made unto the presiding deities of the different quarters of the heaven in angles of a (sacrificial chamber) respectively sacred to each of them. Offerings should be made unto the *Maruts* and house-hold gods at the door of a room; those unto *Brahmā* should be offered after entering it; those unto the water-god should be offered in a pitcher, full of water; those unto the deities of the firmament should be offered by reciting the *Mantraḥ*, "Om obeisance to firmament," while those

ब्राह्मणश्रोत्रियवेदपारगेभ्यः। गुर्वर्थनिवेशौषधार्थं वृत्तिक्षीणयक्ष्यमाणाध्ययनाध्वसंयोगवैश्वजितेषु द्रव्यसंविभागो बहिर्वेदि भिक्षमाणेषु कृतान्नमितरेषु। प्रतिश्रुत्याप्यधर्म्मसंयुक्ताय न दद्यात्। क्रुद्धहृष्टभीतार्त्तलुब्धबालस्थविरमूढमत्तोन्मत्तवाक्यान्यनृतान्यपातकानि। भोजयेत् पूर्वमतिथिकुमारव्याधितगर्भिणीसुवासिनीस्थविरान् जघन्यांश्च। आचार्य्यपितृसुखीनान्तु निवेद्य वचनक्रिया ऋत्विगाचार्य्यश्वशुरपितृव्यमातुलानामुपस्थाने मधुपर्कः संवत्सरे पुनः पूजिता यज्ञविवाहयोरर्वाक् राज्ञश्च

in honour of the spirits that roam about in the night, should be offered at the advent of even tide, each day. Blessings and alms should be given after being requested to that end, or gifts should be made for any religious purpose. Gifts made to a non-*Brāhmaṇa*, to a *Brāhmaṇa*, to a *Śrotriya*, and to one well-versed in Vedas, respectively bear ordinary, double, and a thousand times (as much) merit, (as an ordinary one), and infinite fruit. Gifts (charities) should be distributed to pupils begging alms for their preceptors, to the sick soliciting medicines, to the indigent, to persons intending to celebrate any religious sacrifice, to students, to journey men in brating *Viśvajita* sacrifices. To others asking for alms, on the border of a religious platform, should be given coocked rice. Even having promised him, a gift should not be made to an impious or wicked person. An untruth spoken by a angry, elated, frightened, agonised or a greedy person, as well as by an infact, ole man, or an idiot, or by an intoxicated or insane person, constitutes no sin. (A house-holder) should first feed, in his house, the infants, old men, pregnant women, sickfolks and married girls residing in his house (*Suvāsini*), as well as those who and all chance comers (arrived at his house). All matters (of business) should be submitted to the deliberations of one's preceptor and father's friends, and one should act according to, and abide by their decision on the subject. One should worship with offerings of *Madhuparkas* one's *Ṛtviks*, preceptors, father-in-law, and uncles as well as king or a *Śrotriya* happening to come to one's house within a year, or within that time after the celebration of a marriage or sacrificial ceremoney. A seat and water (for washing his feet) should be given to a non-*Śrotriya Brāhmaṇa* calling at one's house, while *Arghyam* and water for washing his feet and some kinds of food should be given to a *Śrotriya* calling at one's house. Cooked rice should

श्रोत्रियस्य। अश्रोत्रियस्यासनोदके श्रोत्रियस्य तु पाद्यमार्घ्यन्त्वमखविशेषांश्च प्रकारयेन्नित्यं वा संस्कारविशिष्टं मध्यतोऽन्नदानमवैद्यसाधुवृत्ते विपरीते तु तृणोदकभूमिः स्वागतमन्ततः पूज्यानत्याशश्च शय्यासनावसथानुव्रज्योपासनानि सदृक्श्रेयसोः समान्यल्पशोऽपि हीने असमानग्रामोऽतिथिरेकरात्रिकोऽधिवृक्षसूर्य्योपस्थायी कुशलानामया- रोग्याणामनुप्रश्नोत्यं शूद्रस्याब्राह्मणस्यानतिथिरब्राह्मणो यज्ञे संवृतश्चेत् भाजनन्तु क्षत्रियस्योद्र्ध्वं ब्राह्मणेभ्योऽन्यान् भृत्यैः सहानृशंसार्थमानृशंसार्थम्

be given to all good men, other than professional physicians, arrived at one's house, while to men of reverse stamp should be offered grass cushions, water and seats. In the absene of all these, one should offer a hearty welcome to all persons calling at one's house. The elders and superiors should be always respected. One's equals or superiors (happening to call at one's house) should be always served with beds, seats, sleeping rooms, and unfailing attention, and one should bid them adicu by following them up to a little distance from one's house. Even those courtesies and hospitalities should be shown, to small extent, to one's inferiors, or to small men calling at one's house. A resident of a distant village, not having any appointed place of abode in one's own village, should be treated, for a single night, with the honours of an *Atithi* (chance-comer). A sunworshipper should pass the night under a tree without sharing one's hospitality as an *Atithi*. Peace, health, prosperity and freedom from disease should be resectively enquired into, in respect of *Brāhmaṇas*, Kṣatriyas, Vaiśyas and *Śūdras*. A Śudra, or a degraded *Brāhmaṇa* can never entertain an *Atithi*. A degraded *Brāhmaṇa* invited on the occasion 'of a sacrificial ceremony should be served with other meals' after a Kṣatriya. Members of all castes other than *Brāhmaṇas* should be complacently fed in the company of one's (*Brāhmaṇa's*) servants.

इति गौतमीये धर्म्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

# CHAPTER VI

## गृहस्थाश्रमवर्णनम्

पादोपसंग्रहणं गुरुसमवायेऽन्वहम् । अभिगम्य तु विप्रोष्य मातृपितृतद्बन्धुनां पूर्वजानां विद्यागुरूणां तत्तद्गुरूणाञ्च सन्निपाते परस्य । नाम प्रोच्याहमयमित्यभिवादोऽज्ञसमवाये स्त्रीपुंयोगेऽभिवादतोऽनियमेके नाविप्रोष्य स्त्रीणाममातृपितृव्यभार्य्याभगिनीनां नोपसंग्रहणं भ्रातृभार्य्याणां श्वश्वाश्च । ऋत्विक्श्वशुरपितृव्यमातुलानान्तु यवीयसां

ONE should catch hold of one's preceptor's feet, every day, when first meeting him. Having returned from a distant country, a man should first fall at the feet of one considered most revered among his parents, maternal or paternal relations, elders, and preceptors happening to be present together in a company. One should make obeisance by mentioning one's name as "I am so and so." No kind of formal courtesy or obeisance need be observed or made in an assembly of fools, or among husbands and wives. Except on the occasion of starting on a distant journey, one should not catch hold of the feet of any of one's female relations except those of one's mother, aunt (father's elder brother's wife) and elder sister. One shall never make obeisance to one's mother-in-law on to the wife of one's elder brother by catching hold of her feet. One should rise up from one's seat, at the presence of a priest, father-in-law, uncle, or of a maternal uncle, younger to one's own self in years, and not make obeisance to any of them. One should not make obeisance to one's elders in years (other than *Brāhmaṇas*, although living in the same house or village with one's self.) A *Brāhmaṇa* should treat a *Śūdra*, even of full eighty years, as his own child, but a member of a superior caste, although younger in years than a Śūdra, should be bowed down by the latter.

प्रत्युत्तानमनभिवाद्यान्तथान्यः पूर्वः पौरोऽशीतिकारयः शद्रोऽप्यपत्यसमेनावराऽपार्य्यः शूद्रेण नाम चास्य वर्ज्जयेद्राज्ञश्चाजपः प्रेष्यो भो भवन्निति वयस्यः समानेऽहनि जातो दशवर्षवृद्धः पौरः पञ्चभिः कलाभरः श्रोत्रियश्चारणस्त्रिभिः राजन्यो वैश्वकर्म्मविद्याहीनो दीक्षितस्य प्राक् क्रयात्। वित्तबन्धु कर्म्मजातिविद्यावयांसि मान्यानि परबलीयांसि श्रुतस्तु सर्वेभ्यो गरीयस्तन्मूलत्वाद्धर्म्मस्य श्रुतेश्च। चक्रिदशमीस्थानुग्राह्यबधून्मातकराजभ्यः पथो दानं राज्ञो तु श्रोत्रियाय श्रोत्रियाय।

A Śūdra shall not address a member of any superior caste by name, nor any body should be allowed to address the king by his name. Servants, who should not be called by their names, ought to be addresse as "O you, O you." Similarly, a *Śrotriya* born on the same day with an addressor, a *Cāraṇa* residing in the same house with him and his senior by ten years, a *Kalābhara* older than him by five years. A *Vaiśya* official, three years older than his self, an illiterate Kṣatriya and an initiated disciple should be addressed as "O you, O you," and not by their names. Wealth, connections (rich friends), office, birth, deeds, knowledge and age are the factors which primarily add to the respectability of a person. Each of these preceding factors is higher than the one immediately following it in the order of enumeration. But knowledge is the highest of them all, in as much as it is the source of health and virtues. One should give way to a wheelman, to an old man, to a bride, to a *Snātaka*, to a king, and to one of tender years who should be protected.

इति गौतमीये धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

# CHAPTER VII

## आपद्धर्मवर्णनम्

आपत्कल्पो ब्राह्मणस्याब्राह्मणाद्विद्योपयोगोऽनुगमनं शुश्रूषासमाप्तेर्ब्राह्मणो गुरुर्यजनाध्यापनप्रतिग्रहाः सर्वेषां पूर्वः पूर्वो गुरुस्तदलाभे क्षत्रवृत्तिस्तदलाभे वैश्यवृत्तिः। तस्यापण्यं गन्धरसकृतान्नतिलशाणक्षौमाजिनानि रक्तनिर्णिक्ते वाससी क्षीरञ्च सविकारं मूलफलपुष्पौषधमधुमांसतृणोदकापथ्यानि पशवश्च हिंसासंयोगे पुरुषवसाकु-

IN times of distress a *Brāhmaṇa* may learn an art or a science from a non-*Brāhmaṇa* teacher, and he should serve and follow his preceptor until the close of his study. Among the Brahmanic offices of celebrating religious sacrifices, teaching, and receiving gifts, each preceding function is more meritorious than the one immediately following it in the order of enumeration. Failing to secure any of these offices, a *Brāhmaṇa* is authorized to live by the profession of a Kṣatriya (military profession, in failure whereof he is at liberty to adopt the profession of a *Vaiśya* trade, agriculture, and cattle rearing). A *Brāhmaṇa*, even if he lives by trade etc., as a *Vaiśya*, shall refrain from selling perfumes, sweet vegetable saps, articles of confectionary, sesame, hemp-twists, silk cloths, skins, dyed or bleached cloths, milk or its modifications, edible roots, fruit, flowers, medicines, honey, hay, flesh, water, or any unwholesome article of fare for money. Animals such as goats, cows, etc., should not be sold to a butcher, or to one who may be reasonably apprehended to kill them. Men, girls, arms and weapons, land, paddy, barley, she-goats, and lamb, etc., should never be sold. According to certain authorities bullocks, kine castrated bulls, are not marketable commodities. One kind of vegetable sap may be sold in exchange of another kind. Similarly, animals should be exchanged for one another, and salt, confection and sesame must be exchanged for similar substances of equal weight. Cooked

मारीहेतवश्च नित्यं भूमिव्रीहियवाजाव्यश्च ऋषभधेन्वनडुहश्चैके। विनिमयस्तु रसानां रसैः पशूनाञ्च न लवणाकृतान्नयास्तिलानाञ्च समेनामेन तु पक्वस्य सम्प्रत्यर्थे सर्वधातुवृत्तिरशक्तावशूद्रेण तदप्यके प्राणसंशये तद्वर्णसङ्करोऽभक्ष्यणीयमस्तु। प्राण-संशये ब्राह्मणोऽपि शस्त्रमाददीत राजन्यो वैश्यकर्म्म वैश्यकर्म्म।

articles may be exchanged for raw ones, and if possible a *Brāhmaṇa* may deal in all kinds of metals. Members of all castes, except Śūdras, failing to earn a livelihood by their respective professions, may live by trade. Several authorities hold the latter view. Even while making this interchange of caste-professons, a *Brāhmaṇa* should refrain from eating any article forbidden to be taken by offspring of inter-marriages among those castes. In cases where life is jeopardised a *Brāhmaṇa* is authorised to bear arms, and a Kṣatriya to live by trade.

इति गौतमीये धर्म्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

# CHAPTER VIII

## संस्कारवर्णनम्

द्वौ लोके धृतव्रतो राजा ब्राह्मणश्च बहुश्रुतस्तयोश्चतुर्विधस्य मनुष्यजातस्यान्तः-संज्ञानां चलनतपनसर्पणानामायत्तं जीवनं प्रसूतिरक्षणमसङ्करो धर्म्मः । स एष बहुश्रुतो भवति लोकवेदवेदाङ्गविद्वाकावाक्येतिहास-पुराण-कुशलस्तदपेक्षस्तद्-वृत्तिश्चत्वा-रिंशता संस्कारैः संस्कृतस्त्रिषु कर्म्मस्वभिरतः षट्सु वासामयचारिकेष्वभिविनीतः षड्भिः परिहार्य्यो राज्ञा बध्यश्चाबध्यथादण्ड्यश्चाबहिष्कार्य्यश्चापरिवाद्यश्चापरिहा-र्य्यश्चेति । गर्भाधानपुंसवनसीमन्तोन्नयनजातकर्म्मनामकरणान्नप्राशनचौडोपनयनं चत्वारि वेदव्रतानि स्नानं सहधर्म्मचारिणो संयोगः पञ्चानां यज्ञानामनुष्ठानं देव-पितृ

THERE are two persons in this world whose lives are perpetual vows. The one is the king, the other is a *Brāhmaṇa*. Of these one having the higher knowledge is the greater. The inner (racial) instincts of the four orders of society are perishable (changeable). The (racial) lives of men of all the four orders are subject to change, aberrations, and hybridisation. Virtue consists in preserving the purity of one's nativa stock. He alone is called a man of varied profound knowledge (*Vahuśruta*) who is conversant with the *Vedas*, *Vedāṅgas* (subdivisions of the *Vedas*), history, *Purāṇas*, literature, and laws of human nature, constantly tries to imitate (realise) the teachings of *Vedas* in his life, is consecrated with the forty forms of consecratory rites, is devoted to the performance of (three kinds of) acts, humble to persons suffering from the six kinds of distempers, and has conquered the six senses. Such a person, even if he has committed any delinquincy. should not be punished, condemned, or banished by his king from his native country. The forty consecratory rites are *Garbhādhānam*, *Puṁsavanam*, *Sīmantonnayanam*, *Jātakarma*, *Nāmakaraṇam*, *Annaprāśanam*, *Cūdākaraṇam*, *Brahmacaryam* with a view to study the four Vedas, ceremonial ablutions, marriag,

मनुष्यभूतब्रह्मणामेतेषाञ्चाष्टकापार्वणश्राद्धश्रावण्याग्रहायणीचैत्राश्वयुजीति सप्त पाकयज्ञसंस्था अग्न्या धेयमग्निहोत्रदर्शपौर्णमासावग्रहणं चातुर्म्मास्यनिरूढपशुबन्ध- श्रौत्रामणीति सप्त हविर्यज्ञसंस्थां अग्निष्टोमोऽत्यग्निष्टोम उक्थः षोडशि वाज- पेयाऽतिरात्रोऽप्तोर्य्याम इति सप्त सामसंस्था इत्येते चत्वारिंशत् संस्काराः। अथाष्टावात्मगुणाः दया सर्वभूतेषु क्षांतिरनसूया। शौचमनायासो मङ्गलमकार्पण्यम- स्पृहेति यस्यैते न चत्वारिंशत् संस्कारा न वाष्टावात्मगुणा न स ब्राह्मणः सायुज्यं मालोक्यञ्च गच्छति। यस्य तु खलु संस्काराणामेकदेशोऽप्यष्टावात्मगुणा अथ स ब्रह्मणः सायुज्यं सालोक्यञ्च गच्छति गच्छति।

celebration of religoins sacrifices in honour of the deities and one's departed manes, the daily practice of hospitalities to men and beasts, celebration of *Śrāddha* ceremonies under the auspicies of the full moon in the months of *Śrāvaṇa, Agrahāyana, Caitra,* and *Āśvina*, as well as of those sacred fire, *Agnihotram, Darsā Paurṇamāsi* (a religious sacrifice celebrated on days of the full and new moon, each month), *Cāturmāsyam* (a religious vow observed for four months from the month of *Śrāvaṇa* to that of *Agrahāyana* and closed with the celebration of a religious sacrifice, *Nirudha Paśubandha*, (a kind of Vedic sacrifice), and of *Sautrāmṇī, Agniṣtoma, Uktha, Ṣodaśi, Vājapeya, Atirātram* and *Aptoryāma* (these seven forms of *Soma Yajña*). The eight forms of spiritual virtues are kindness towards all creatures, folbearance, non-hostility, cleanness (of spirit), annihilation of the desire of hurting any body, doing good to all, absence of niggardliness, and apathy. Persons not consecrated with the above-said forty consecratory rites, or not possessing these eight spiritual virtues, can never attain to the region of Brahma, or hold communion with him; on the contrary, those, consecrated with most of these forty consecratory rites and possessing a major potion of these spiritual virtues, are enabled to hold communion with Brahma, and to live in the same region with that Supreme Being.

इति गौतमीये धर्म्मशास्त्रे अष्टमोऽध्यायः ॥ ८ ॥

# CHAPTER IX

## कर्तव्याकर्तव्यवर्णनम्

स विधिपूर्वं स्नात्वा भार्य्यामभिगम्य यथोक्तान् गृहस्थधर्म्मान् प्रयुञ्जान इमानि व्रतान्यनुकर्षेत् । स्नातको नित्यं शुचिः सुगन्धः स्नानशीलः सति विभवे न जीर्णमलवद्वासाः स्यान्न रक्तमलवदन्यधृतं वा वासो विभृयान्न स्रागुप्रानहौ निर्णिक्तामशक्तौ न रूढ़श्मश्रुरकस्मान्नाग्निमपश्च युगपद्धारयेन्नाञ्जलिना पिवेन्न तिष्ठन्नद्धतोदकेनाचामेन्न शूद्राशुच्येकपाण्यावर्ज्जितेन न वाय्वग्निविप्रादित्यापो देवता गाश्च प्रतिपश्वन् वा मूत्रपुरीषा मेध्यान्युदस्येन्नैव देवताः प्रति पादौ प्रसारयेन्न पर्णलोष्टाश्मभिर्मूत्रपुरीषा-

HAVING completed his study of the *Vedas*, *Brāhmaṇa* should duly perform a ceremonial ablution, and marry. After that, he should discharge the duties of a house-holder, according to the injunctions of the *Śāstras*, and undertake the observance of the following rules of conduct (*Vratas.*)

He should duly bathe, each day, (according to scriptural ordinances), and nourish a clean soul in a clean body. He should use excellent perfumes, and take an ablution (in a river if possible, each day.) He should forego wearing an old or dirty, or an unclean and dyed cloth, or one previously worn by another, if his means admits of such a conduct. He should not put any shose or rosary, incapable of being re-purified, and must not grow a beard except under circumstances enjoined in the scriptures. He should not simultaneously catch hold of a water-pot and a fire (lighted substance) with his both hands, nor drink water with the united palms of his hands. Standing he should not rinse his mouth with, water previously collected for the purpose. He should not perform a rite a *Ācamanam* with water anywise defiled by the touch of a Śūdra or of any impure substance, nor with that poured out by catching hold of the water-vessel with one hand. He should not urinate or evacuate

पकर्षणं कुर्य्यान्न भस्मकेशतुषकपालान्याधितिष्ठेन्न म्लेच्छाशुच्यधार्म्मिकैः सह सम्भाषेत सम्भाष्य पुण्यकृतो मनसा ध्यायेद्ब्राह्मणेन वा सह सम्भाषेत। अधेनुं धेनुभव्येति वूयादभद्रं भद्रमिति कपाल भगालमिति मणिधनुरिती द्रधनुः। गां धयन्तीं परस्मै नाचक्षीत न चैनां वारयेन्न मिथुनीभूत्वा शौचं प्रति विलम्बेत न च तस्मिन् शयने स्वाध्यायमधीयीत नचापररात्रमधीत्य पुनः प्रतिसंविशेन्नाकल्यां नारीमभिरमयेन्न रजस्वलां न चैनां श्लिष्येन्न कन्यामग्निमुखोपधमनविगृह्यवाद-बहिर्गन्धमाल्यधारण

the contents of his bowels, or caste any other impure organic matter looking towards the sun, or facing the wind, or looking at a cow *Brāhmaṇa*, or a divine image. He should not stretch his legs towards the image of any deity, nor draw out his feces or urine with a stone. He should avoid sitting on husks, ashes, hairs, and bits of broken bones. He should not hold any conversation with a Mleccha,. or with a pariah, and must not forget to mentally recite the names of saintly persons, or to talk to a *Brāhmaṇa* immediately after, in the event of being forced to enter into such a conversation.

A person having no kine of his own should be addressed as *Dhenubhavya* (fortunate with cows), and an ungentle person (*Abhadra*) should be accosted as "Gentleman." Skeletal bones (*Kapālas*) should be called Bhagālas (skulls), and a rāinbow (*Indradhanuṣ*) should be called a *Maṇi Dhanu* (*lit*: a Gem-bow). Seeing a calf stealthily sucking the milk of its mother, one should not report the fact to her owner, nor a man should make the least delay in washing his person after a coitus, or read the *Vedas* while sitting or lying down in that defiled bed.

Having left his bed and studied before the break of dawn, a person should not lie down again, nor a man should sextually know a woman in her menses, nor one unbedecked with ornaments, one should not even embrace a girl who has not attained her puberty, nor a woman in her menses. A fire should not be kindled by blowing with the mouth, nor one should use obscene words, nor stir abroad garlanded, or smeared with sandal paste. One should not cast even a look at a wicked person, nor sit down to a meal in the company of one's wife.

पापीयसावलेखनभार्य्या सहभोजनाञ्जन्त्यवेक्षणकुद्वारप्रवेशनपादधावनामन्दिग्धस्थ-भोजन-न दीबाहुतरण वृक्षविषमारोहणावरोहणप्राण- व्यवस्थानानि च वर्ज्जयेन्न सन्दिग्धां नावमधिरोहेत्। सर्वत एवात्मानं गोपायेन्न प्रावृत्य शिराऽहनि पर्य्यटेत् प्रावृत्य तु रात्रौ। मूत्रोच्चारे च न भूमावनन्तर्द्धाय नाराच्चावसथान्न भस्मकरीषकृष्ट-च्छायापथिकाम्येषु उभे मूत्रपुरीषे दिवा कुर्य्यादुदङ्मुखः सन्ध्ययोश्च रात्रौ तु दक्षिणा-मुख पालाशवासनं पादुके दन्तधावनमिति वर्ज्जयेत्। सोपानत्कश्चाशनासन-शयनाभिवादननमस्कारान् वर्ज्जयेत्। न पूर्वाह्णमध्यन्दिनापराह्णानफलान्

A wife should not be seen even while performing her toilette, nor a house (room) should be entered by a private door (*lit:* filthy passage). One should not cause his feet to be washed by another, nor eat his meal at a place of questionable safety. Swiming across a river, climbing trees or inaccessible heights, and doing things which are ordinarily supposed to imperil life, should be always condemned. One should avoid getting into a risky boat, and do one's utmost to protect one's self. One should not go out covering one's head in the day, nor uncovering it in the night. Easing one's self at an uncovered and unscreened place, or close to one's house, or over ashes or dry cow-dung, or on the road, or in the shade, is always condemnable. At morning or evening, as well as during the day, one should ease one's self by looking towards the north, and towards the south during the night. Sandals, tooth-brushes, and seats, made of Palāśa wood, should never be used.

One should not eat, sit down, lie down, welcome, or bow down (to a superior), with one's shoes on. The morning, noon, and evening should be respectively made fruitful by pursuing matters of piety, wealth, and enjoyment. Piety, wealth and enjoyment are the sources of virtue. The nudity of another man's wife should never be observed, nor seats and cushions should be dragged on with the legs. All ludity of the eyes, genitals, hands, and legs, and overloading of the stomach should be foresworn. Biting of nails or weeds, digging into the ground with toes, rubbing and twisting the limbs of the body (are acts) which should never be done. One should not leap over the tether of a bound cow or bullock, nor do any thing that brings disgrace on his family.

कुर्य्यार्थद्यथाशक्ति धर्म्मार्थकामेभ्यस्तेषु च धर्म्मोत्तरः स्यान्न नग्नां परयोषितमीक्षेत न पदासनमाकर्षेन्न शिश्नोदरपाणिपादवाक्चक्षुश्चापलानि कुर्य्याच्छेदनभेदनविलिखनविमर्द्दनावस्फोटनानि नाकस्मात् कुर्य्यान्नोपरि वत्सतन्त्रीं गच्छेन्न कुलस्कुलः स्यान्न यज्ञमवृतो गच्छेद्दर्शनाय तु कामं न भक्ष्यानुत्सङ्गे भक्षयेन्न रात्रौ प्रेष्याहृतमुद्धृतस्नेहविलपनपिण्याकमथितप्रभृतीनि चातुर्वीर्य्याणि नाश्नीयात् । सायं प्रातस्त्वन्नमभिपूजितमनिन्दन् भुञ्जीत न कदाचिद्रात्रौ नग्नः स्वपेत्स्नायाद्वा यच्चात्मवन्तो वृद्धाः सम्यग्विनीता दम्भलोभमोहवियुक्ता वेदविद आचक्षते तत् समाचरेद्योगक्षेमार्थमीश्वरमधिगच्छेन्नान्यमन्यत्र देवगुरूधार्म्मिकेभ्यः प्रभूतैधोदकयवसकुशमाल्यापनिष्क्रमण-

One should not attend the celebration of a religious secrifice without first being elected (as a priest) to that end; but one may so attend as a mere on-looker. Eating by taking moresels of food, kept in the folds of the tugged up hem if one's wearing cloth, is bad. Pressed by one's female slave, one should not take, in the night, the combination of the articles of fare known as *Cāturvīryyam*. Morning and evening, a person should eat his meal without anywise condemning the food served out to him. Bathing, or sleeping without clothes, in the night, should be condemned as unwholesome. One should act, as persons of venerable age, who are the knowers of their Selves and perusers of the *Vedas* and are likewise devoid of greed, pride and delusion, would advise one to act (on definite occasions.) For the attainment of bliss through *Yoga*, an individual should resort to his lord (*Īśvara*) and not to any other being. A spiritual preceptor, a tutelary deity, and pious men in general are called *Īśvaras*. One should rear one's dwelling house in a country where water, *Kuśa* grass and garlands of flowers are obtained, and which is inhabited by a large number of *Āryas*, and *Brāhmaṇas*, custodians of the consecrated fire. One should circumambulate spacibus and holy divine temples, or devoutly walk along its quadrangles. These rules of conduct should be faithfully followed and observed by all till death. It is imperatively obligatory on all to be cleanly in their habits, truthful in spirit and conduct, gentle in their speech and discourse, open and straight forward in their dealings, and faithful to the teachings of the *Vedas*. Those, who are charitable, loving in their hearts, amiable in disposition, firm in the discharge or their duties, and have subdued their senses, succour the souls

मार्य्यजनभूयिष्ठमनलसमृद्धं धार्म्मिकाधिष्ठितं निकेतनमावसितुं यतेत। प्रशस्तमङ्ग-ल्यदेवतायतनचतुष्पथादीन् प्रदक्षिणमावर्त्तेत। मनसा वा तत्समग्रमाचारमनुपालयेदा-पत्कल्पः। सत्यधर्म्मा आर्य्यवृत्तः शिष्टाध्यापकशौचशिष्टः श्रुतिनिरतः स्यान्नित्यमहिंस्रो मृदुः दृढकारो दमदानशील एवमाचारो मातापितरौ पूर्वापरान् सम्बन्धान् दुरितेभ्यो मोक्षयिष्यन् स्नातकः शश्वद्ब्रह्मलोकान्न च्यवते न च्यवते।

of their parents, together with those of seven generations of their relations both in the ascending and descending lines. *Snātakas*, who are perpetual vowists and constant practisers of austerities, suffer no fall from the region of *Brahma*.

*इति गौतमीये धर्म्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥*

# CHAPTER X

## वर्णानांवृत्तिवर्णनम्

द्विजातीनामध्ययनमिज्या दानं ब्राह्मणस्याधिका: प्रवचनयाजनप्रतिग्रहा: पूर्वेषु नियमस्त्वाचार्य्यज्ञातिप्रियगुरुधनविद्याविनिमयेषु ब्रह्मण: सम्प्रदानमन्यत्र यथोक्तात् कृषिवाणिज्ये चास्वयंकृते कुसीदञ्च। राज्ञोऽधिकं रक्षणं सर्वभूतानां न्याय्यदण्डत्वं विभृयाद् ब्राह्मणान् श्रोत्रियान् निरुत्साहांश्चब्राह्मणानकरांश्चोपकुर्वाणांश्च योगश्च विजये भये विशेषेण चर्य्या च रथधनुर्भ्यां संग्रामे संस्थानमनिवृत्तिश्च न दोषो

EVERY twice-born one is entitled to prosecute the study of the *Vedas*, to celebrate Vedic sacrifices, and to practise charities. Of these, teaching, celebrations of religious sacrifices, and acceptance of gifts are functions which specifically from the right of a *Brāhmaṇa*. A duly initiated preceptor, cognates, and friends of a *Brāhmaṇa*, as well as his relations, older in his years, may teach him the *Vedas* in consideration of fees. *Brāhmaṇas*, failing to earn a living by any of the abovesaid means, may live by taking to agriculture, trade, or money-lending. A king has several special duties of his own in addition to those described as obligatory on people in general. They are (1) Protection of all, (2) Just punishment of the wicked according to the provisions of scriptural laws,(3) supporting *Brāhmaṇas* who are *Śrotriyas*, or do not exert themselves for any worldly gain, or are devold of all means of earning, or are in a state of pupelage, intending to settle down as house-holders at the close of their study (*Upakurvāṇa*), (4) constant readiness and exertion for the conquest of foreign ferritories, (5) adoption of extreme caution during times of distress, (6) and the leading of his soldiers in battle from his war-chariot with a bow and arrow in his hands, without setting his back upon his foes. Destruction of life in war is not culpable, but a king by killing an antagonist, whose horse

हिंसायामाहवेऽन्यत्र व्यश्वसारथ्यायुधकृताञ्जलिप्रकीर्णकेशपराङ्मुखोपविष्टस्थूल-वृक्षारूढ़-दूतगाब्राह्मण-वादिभ्यः क्षत्रियश्चेदन्यरतमुपजीवेत् तद्वृत्तिः स्यात् जेता लभेत सांग्रामिक वित्तं वाहनन्तु राज्ञ उद्धारश्चापृथग्जयेऽन्यत् तु यथार्हं भाजयेद्राजा राज्ञे बलिदानं कर्षकैर्दशममष्टमं षष्टं वा पशुहिरण्ययोरप्यके पञ्चाशद्भागात् विंशतिभागः शुल्कः पण्ये मूलफलपष्पौषधमधुमासतृणेन्धनानां षष्ठं तद्रक्षणधर्म्मित्वात् तेषु तु नित्ययुक्तः स्यादधिकेन वृत्तिः शिल्पिना मासि मास्येकैकं कर्म्म कुर्य्युरेतेनात्मोपजी-विनो व्याख्याता नोचक्रीवन्तश्च भक्त तेभ्यो दद्यात् पण्यं वणिग्भिरर्धापचये न देयं प्रनष्टमस्वामिमकमधिगम्य राज्ञे प्रब्रूयुर्विख्याप्य संवत्सरं राज्ञौ रक्ष्यमूर्द्धमधिगन्तुश्चतुर्थं

or charioter has been shot dead, or whose arms and weapons have been broken or damaged, or a *Brāhmaṇa*, or a messenger sitting or lying down maimed at the root of a tree, or a person taken captive in war, or sitting with his hairs dishevelled, commits sin. A Kṣatriya, serving under a foreign king should be allowed to do all things that can be legitimately done by his king. A victor has the sole right to booties obtained in war. Animals of conveyance and (surplus) treasures seized in war should go to the king. A king should distribute treasures (booties) other than these among his subordinates. A subject is bound to pay revenue to his king. Cultivators should pay a tenth, eight, or sixth part of their produce to the king as revenue. Several authorities aver that a fiftieth part of the profit on animals and gold should be paid to the king. Generally a twentieth part of the profits of trade, and a six part of that made of fruit, honey, flowers, medicines, or bulbs should go to the coffer of a king, inasmuch as a king ensures the safe possession of all these articles.

The surplus of the revenue, after defraying all the charges of a good and efficient government, should be appropriated by a king for his personal expenses. Artirans of different guilds should serve the king with their skilled labour, each month, turn and turn about, all the year round. Free workers or craftsmen, even including potters and boatmen, should thus serve their soverign. They will be entittled to get their food only from the royal store during their term of service. Tradesmen would not pay the kings taxes in the event of their goods being sold in the market at rates lesser than their cost price. On obtaining an unclaimed good, or an article whose owner's name is not known,

राज्ञः शेषः स्वामी ऋक्थक्रयसंविभागपरिग्रहाधिगमेषु ब्राह्मणस्याधिकं लब्धं क्षत्रियस्य विजीतं निर्विष्टं वैश्यशूद्रयोर्निध्यधिगमो राजधनं न ब्राह्मणस्याभिरुपस्याब्राह्मणो व्याख्यातः षष्ठं लभेतेत्येके चौरहृतमुपजित्य यथास्थानं गमयेत् कोशाद्वा दद्याद्रक्ष्यं बालधनमाव्यवहारप्रापणात् समावृत्तेर्वा। वैश्यस्याधिकं कृषिवणिक्पाशुपाल्य-कुसीदम्। शूद्रश्चतुर्थो वर्ण एकजातिस्तस्यापि सत्यमक्रोधः शौचमाचमणार्थे पाणि-

one should immediately inform the king of the matter; and the king shall cause a proclaimation to be made within his territory, stating the description of the article thus obtained, and asking for proofs of its ownership. It shall be lawful for a king to keep such an article in his custody for a year. Failing to ascertain its real owner within that time, the king shall cause a fourth part of the value of the article to be paid over to the person who had first found it out, making over the balance to the public treasury.

All coparcerners are equally entitled to a property obtained by right of inheritance, or acquired by that of sale, purchase, or gift. Only *Brāhmaṇas* are entitled to (unclaimed) estates originally acquired by way of a gift; *Kṣatryas* solely entitled to (unclaimed) properties acquired by conquest; *Vaiśyaṣ* are solely entitled to unclaimed properties acquired by trade, while *Śūdras* are solely entitled those acquired by service.

A king shall have no right to an underground treasure found by a *Brāhmaṇa;* whereas the procedure to be adapted in respect of non-*Brāhmaṇa* finders have been set forth above. According to certain authorities a non-*Brāhmaṇa* is entitled to a sixth part of an underground treasure found and unearthed by him.

In a case of theft, a king shall cause the stolen article to be recovered from the thief and make it over to its rightful owner. A king shall protect the estate of an infant till he attains the age of discretion.

*Vaiśyas* are authorised to ply on a trade or agriculture, and to rear cattle and carry on money lending, in addition to the four duties of prosecuting (Vedic) studies, celebrating religious sacrifices, and making gifts. The fourth order society is Śūdra, and Śūdras are all of one caste. Even Śūdras should practise

पादप्रक्षालनमेवैके श्राद्धकर्म्मभृत्यभरणं स्वदारवृत्तिः परिचर्य्या चो त्तरेषां तेभ्यो वृत्ति लिप्सेतजीर्णान्यपानच्छत्रवासःकूर्च्चान्युच्छिष्टाशनं शिल्पवृत्तिश्च यश्चायाश्रितो भर्तव्यस्तेन क्षीणोऽपि तेन चोत्तरस्तदर्थोऽस्य निचयः, स्यादनुज्ञाताऽस्य नमस्कारो मन्त्रः पाकयज्ञैः स्वयं यजेतेत्येके। सर्वे चोत्तरोत्तरं परिचरेयुरार्य्यानार्य्ययोर्व्यतिक्षेपे कर्म्मणः साम्यं साम्यम्।

forbearance, toleration, and truthfulness, and wash their hands and feet for the purposes of Ācamanam. A Śūdra is competent to celebrate the Śrāddha ceremonies in honour of his departed manes. A Śūdra shall support his own servants, and devote himself to the services of any of the three superior social orders. A Śūdra shall take his salary from his master. He shall put on the old and cast off clothes of his master, wear his old shoes, use his old umbrellas, and partake of the unused residue of his meals. Otherwise a Śūdra may earn his livelihood by doing any kind of handicraft. The person, whom a Śūdra might serve as his master, is bound to support him in his old age, even if he becomes incapable of doing further service. Likewise, a Śudra is bound to support his master in his old age, or if fallen on evil days. His master shall have a right to his estate, and he will be competent to order him to accept other menś service. *"Namas"* (obeisance) is the only *Mantra* which a *Śūdra* in competent to utter. According to several authorities; a *Śūdra* is competent to do the *Pākayajña*. Members of an inferior social order should respectively serve members of superior social orders. In the absence of any distinctive function or profession, *Āryas* and *Anāryas* are equal in status (caste).

*इति गौतमीये धर्म्मशास्त्रे दशमोऽध्यायः ॥ १० ॥*

## CHAPTER XI

## राजधर्मवर्णनम्

राजा सर्वस्येष्टे ब्राह्मणवर्ज्जं, साधुकारी स्यात् साधुवादी त्रय्यामान्वीक्षिक्याञ्चाभिविनीतः शुचिर्जितेन्द्रियो गुणवत्सहायोऽपायसम्पन्नः समः प्रजासु स्याद्धितञ्चासां कुर्वीत। तमुपर्य्यासीनमधस्था उपासरन्नये ब्राह्मणेभ्यस्तेऽप्यनं मन्येरन्। वर्णानाश्रमांश्च न्यायतोऽभिरक्षेच्चलतश्चैनान् स्वधर्म्मे स्थापयेद्धर्म्मस्थो ह्यंशभाग्भवतीति विज्ञायते। ब्राह्मणञ्च पुरो दधीत विद्याभिजन-वाग्रूपवयःशीलसम्पनं न्यायवत्तं तपस्विनं, तत्प्रसूतः कर्म्माणि कुर्वीत। ब्रह्मप्रसूतं हि क्षत्रमृध्यते न व्यथत इति च विज्ञायते।

A KING is the sovereign lord of all except the *Brāhmaṇas*. He should always do good to his subjects and speak in a sweet and majestic voice. He should be well versed in the *Vedas* and science or reasoning. Pure, self controlled, full of resources and equipped with the willing service of efficient men, he should deal even handed justice to his subjects, and do what preminently conduces to their good Members of all the three social orders except *Brāhmaṇas* should make obeisance to a king, seated on a higher seat (than the rest of his courtiers), and even *Brāhmaṇas* should show him every mark of deference. A king shall lawfully protect the members of the four social orders in the due discharge of their proper duties, and walking by the path of virtue he shall make others conform to that path, and cause them to perform their respective duties in life. A king is supposed to take a share in the virtues of his subjects. A just, erudite eloquent, well born, handsome, elderly *Brāhmaṇa* of unimpeachable character, who has practised penitential austerities, should be appointed as the royal priest, and a king should do all (religious) acts according to his advice. The energy of the *Kṣatriyas* (military vigour) backed by the energy of the *Brāhmaṇas* (knowledge and wisdom) leads to success, and suffers no defeat. The words of men, who have

यानि च दैवोत्पातचिन्तकाः प्रब्रूयुस्तान्याश्रयेत्, तदधीनमपि ह्येके योगक्षेमं प्रतिजानते। शान्तिपुण्याहस्वस्त्ययनायुष्यमङ्गलसंयुक्तान्याभ्युदयिकानि विद्वेषिणां सम्बलनमभि-चारद्विषद्व्याधिसंयुक्तानि च शालाग्नौ कुर्य्याद्यथोक्तमृत्विजोऽन्यानितस्य व्यवहारो वेदो धर्म्मशास्त्राण्यङ्गान्युपवेदाः पुराणं देशजातिकुलधर्म्माश्चाम्नायैरविरुद्धाः प्रमाणः। कृषिवणिक्पाशुपाल्यकुसीदकारवः स्वे स्वे वर्गे। तेभ्यो यथाधिकारमर्थान् प्रत्यवहृत्य धर्म्मव्यवस्थान्यायाविगमे तर्कोऽभ्युपायस्तेनाभ्यूह्य यथास्थानं गमयेद्वि-

the gift of reading and foretelling dreadflul natural phenomena, should be listened to with the greatest readiness. Several authorities aver that the safety and prosperity of a king solely depends upon these people (readers of unnatural phenomena). The royal Ṛtvikas shall undertake the performance of those mystic rites, in the sacred fire chamber, that are calculated to bring peace, health, proserity and a long life to their soverign, and such like acts of bliss, or to kill or Jeopardise the health of his adversaries.

A king shall adjudicate the contentions of his subjects. Injunctions found in the Vedas, *Vedāṅgas, Purāṇas,* and customs of a country of family, and racial usages, not incompatible with those injunctions, are the factors which should determine the decision of a royal tribunal in these cases. Customs obtaining among traders, rearers of cattle, money lenders and artisans, should be respectively taken into consideration in adjudicating the contentions of these people. A king should learn all about these usages from the members of those respective guilds, and award what is found due to each in conformity with the principles of equity and good conscience. In cases of doubt, the opinions of erudite *Brāhmaṇas,* well versed in the *Vedas,* should be consulted, and the judgment should be given according to their decision. By so doing a king shall come by good and bliss in this life. It is manifestly true that energy of the Kṣatriyas backed by that of the *Brāhmaṇas* forms the main stay of the regions of the celestials, *Pitṛs* and men. The creation (primary object) of punishment is for checking the miscreants and wrong-doers. Members of the four social orders, true to their respective duties in life, after having enjoyed the unenjoyed residue of the fruit of their works, are reborn as long-lived, intelligent, erudite,

प्रतिपत्तौ त्रयींविद्यावृद्धेभ्यः प्रयत्नहृत्य निष्ठां गमयेदथाहास्य निःश्रेयसं भवति । ब्रह्म-क्षत्रेण सम्प्रवृत्तं देवपितृमनुष्यान् धारयतीति विज्ञायते । दण्डो दमनादित्याहुस्तेनादान्तान् दमयेद्वर्णाश्रमाश्च स्वकर्म्मनिष्ठाः प्रेत्य कर्म्मफलमनुभूय ततः शेषेण विशिष्टदेशजातिकुलरूपायुः स्रुतवृत्तपित्तसुखमेधसो जन्म प्रतिपद्यन्ते विद्याञ्च । विपरीता नश्यन्ति । तानाचार्य्योपदेशो दण्डश्च पालयते तस्माद्राजाचार्य्यावनिन्द्यावनिन्द्यौ ।

virtuous individuals in families of speial sanctity. Those, who are false to their duties in life, are destroyed. Punishing the wrong doers, and rewarding the virtuous have been laid down by the wise, hence kings and wise men are never condemnable.

इतिगौतमीये धर्म्मशास्त्रे एकादशोऽध्यायः ॥ ११ ॥

# CHAPTER XII

## विविध पापकरेणदण्डविधानवर्णनम्

शूद्रो द्विजातीनभिसन्ध्यायाभिऽहृत्य च वाग्दण्डपारुष्याभ्यामङ्गं मोच्यो येनोपहन्यादार्यस्त्र्यभिगमने लिङ्गोद्धारः। स्वरणञ्च गौप्ता चेद्वधोऽधिकोऽथाहास्य। वेदमुपशृण्वतस्त्रपुजतुभ्यां श्रोत्रप्रतिपूरणमुदाहरणे जिह्वाच्छेदो धारणे शरीरभेद आसनशयनवाक्पथिषु समप्रेप्सुर्दण्ड्यः शतम्। क्षत्रियो ब्राह्मणाक्रोशे दण्डपारुष्ये द्विगुणमध्यर्द्धं, वैश्यो ब्राह्मणस्तु क्षत्रिये पञ्चाशत्तदर्धं, वैश्ये न शूद्रे किञ्चित् ब्राह्मणराजन्यवत् क्षत्रियवैश्यावष्टापाद्यं। स्तेयकिल्विषं शूद्रस्य द्विगुणोत्तराणीतरेषां प्रतिवर्ण

A King shall cause that limb of a Śudra to be cut off with which he might have assaulted or offended a *Brāhmaṇa*. A *Śūdra*, detected in the act of sexually knowing a *Brāhmaṇa* woman, or guilty of the offence, should be punished by cutting off his genitals. A *Śūdra* who has robbed a *Brāhmaṇa*, or keeps any article belonging to a *Brāhmaṇa* concealed after having solen it, may be punished with death. A king shall cause molten lead or shellac to be poured into the ear-holes of *Śūdra* who has willfully heard a recitation of the *Vedas*. Similarly, the punishment for his reciting the *Vedas* is the cleaving of his tongue. A fine of a hundred *Paṇas* should be realised from a *Śudra* striving to be equal to a *Brāhmaṇa* in a bed or seat, or treating a *Brāhmaṇa* on the road as an equal. Similarly, a fine of equal value should be realised from a *Kṣatriya* who might have badly treated a *Brāhmaṇa*, whereas the fine should be doubled in cases of actual assault. For the offence of rudely treating a *Brāhmaṇa*, a *Vaiśya* should be punished with a fine of two hundred and fifty *Paṇas*. (On the other hand) for the offence of rudely handling a *Kṣatriya*, a *Brāhmaṇa* should be made to a pay a money penalty of fifty *Paṇas*, while his punishment for rudely behaving with a *Vaiśya* would be a fine of half as much amount. No *Brāhmaṇa* should

विदुषोऽतिक्रमे दण्डभूयस्त्वं । फलहरितधान्यशाकादाने पञ्चकृष्णलमल्पे । पशुपीडिते स्वामिदोष, पालसंयुक्ते तु तस्मिन् । पथि क्षेत्रेऽनावृते पालक्षेत्रिकयोः । पञ्च माषा गवि षडुष्ट्रेखरेऽश्वमहिष्योर्दशाजाविषु द्वौ द्वौ सर्व्वविनाशे शतं, शिष्टाकरणे प्रतिषिद्धसेवायाञ्च, नित्यं चेलपिण्डादूर्द्ध्वं स्वहरणञ्च । गोऽग्न्यर्थे तृणमेधान् वीरुद्वनस्पतीनाञ्च पुष्पाणि स्ववदाददीत फलानि चोपरिवृत्तानाम् । कुसीदवृद्धिर्धर्म्मर्या विंशतिः पञ्चमाषकी मास मे नातिसांवत्सरीमेके, चिरस्थाने द्वैगुण्यं प्रयोगस्य । मुक्ताधिर्न वर्द्धते

be punished for roughly handling a *Śūdra*. As a *Brāhmaṇa* is punished for doing any offensive treatment to a *Kṣatriya*, so a *Kṣatriya* is punished for offensive behaving with a Śūdra. The offence of gold theft should be suceessively regarded as doubly more heinous in respect of *Vaiśya, Kṣatriya* and *Brāhmaṇa* stealers than that committed by a Śūdra. Members of all castes should be equally punished for the offence of obusing *Brāhmaṇas*. A fine of five *Kṛṣṇala* is the punishment for taking a small quantity of turmuric, paddy, or potherbs without the knowledge of its rightful owner. A master is liable for the mischief done by an animal owned by him, or the keeper of such an animal shall be held responsible in the event of its being lent to him for keeping. In the event of any mischief being done by a stray cattle on the road or in an unfenced field, the owner of the animal or of the field should be successively held responsible for it. An owner of a cow or a bullock shall be liable to pay a fine of five *Māṣās*, that of a camel six *Māṣās*, and of an ass five *Māṣās* for any mischief done by any of these animals. An owner of a horse or of a she-buffalo shall be liable to pay a fine of ten *Māṣās* for any mischief done by it, the penalty to be paid by an owner of a goat or a lamb, under the circumstances, being two *Māṣās* only. A fine of a hundred *Māṣās* should be paid by the owner of a stray animal for its destroying the whole crop of a field; money-penalty of the same amount should be paid by a man for his ommission in doing the right act, or for his commission of a wrong one. Moreover, all the money, except that found necessary for defraying the expenses of his food and clothing, should be confiscated. Hay for cattle, fuels for fire, flowrs from plants and creepers, even though belonging to others, may be

दित्सतोऽवरुद्धस्य च। चक्रकालवृद्धि कारिताकायिकाशिखाधिभोगाश्च कुसीदं। पशूपजलोमक्षेत्रशतबाह्येषु भातिपञ्चगुणम्। जडापोगण्डधनं दशवर्षभुक्तं परैः सन्निधौ भोक्तुरश्रोत्रियप्रव्रजितराजन्य- धर्म्मपुरुषैः। पशुभूमिस्त्रीणामनतिभोगऋक्थभाजि ऋणं प्रतिकुर्य्युः, प्रातिभाव्य णिक्शुल्कमद्युतदण्डान् पुत्रानध्याभवेयुर्निध्यन्नादियाचितावक्रीताधेया नष्टाः सर्व्वा न निन्दिता न पुरुषाराधेन। स्तेनः प्रकीर्णकेशो मुषली

collected by one as one's own. Similarly, one may collect fruits from trees growing in an unfenced orchard not one's own.

Interest on money (lent) should not exceed a twentieth part thereof. According to certain authorities, interest may be charged at the rate of five *Māṣās* per month in the event of the term of the loan being more than a year. Interest on money lent for a long period should double the amount of principal. Interest must not be charged from after a mortgaged property has been redeemed by paying off the principal, or in the event of the person of a mortgagor, intending to redeem the mortgaged property, being seized by the creditor (mortgagee) Compound interest (*Cakra Vṛddhi*) on money lent may be allowed under certain circumstances. Personal services by a mortgagor, or enjoyment of the mesne profits of a mortgaged property may be counted as payment of interest. Interest on animals, precious stones, wool, fields, etc., should not be charged at more than five times the ordinary rate. A person holding an uninterrupted continuous possession of a property in the face of its owner, other than an infant or an idiot, shall acquire a proprietary right therein. But such a continuous possession of a property owned by a *Śrotriya,* king or an itinerant *Brahmacārin,* or by a person of renowned virtues would not give rise to any title thereto in favour of the possessor. Any thing short of an absolute possession of animals, land, and slave girls would not create a right thereto in favour of the person holding possession thereof.

The heirs of a person are bound to pay off his debts. But a son is not bound to discharge a debt incurred by his deceased father in his life-time for standing as a surety for another, or due by him to wine-shop or a gambling saloon, or to his king as an unpaid tax on a trade. No unblameable person is bound to make good any food stuff, treasure, etc., held in trust by

राजानमिवात् कर्म्माचक्षाणः पूतो वधमोक्षाभ्यामन्नध्नेनस्वी राजा । न शारीरो ब्राह्मणदण्डः कर्म्मवियोगविख्यापनविवासनाङ्ककरणान्यप्रवृत्तौ प्रायश्चित्ती स चौरसमः सचिवो मतिपूर्व्वे प्रतिग्रहीताप्यधर्म्मसंयुक्ते । पुरुषशक्त्यपराधानुबन्धविज्ञानाद्दण्डनियोगोऽनुज्ञानं वा वेदवित् समवायवचनाद् वेदवित् समवायवचनात् ।

him, in the event of their being accidentally destroyed. But he is bound to make good the loss if they are destroyed through his wilful negligence.

A stealer of gold, weighing about eight *Ratis*, shall surrender himself to king with a club in his hand, confessing his guilt in dishevelled hairs. He shall be exonerated of his crime, if he dies or not, after having been assaulted by the king with that club. A king commits sin by not striking the culprits hard in these cases. All forms of *Brāhmaṇas* are above corporeal punishment. A *Brāhmaṇa*, found guilty of an offence, should be deprived of his privileges, and his king shall cause his guilt to be proclaimed in the country, and banish him therefrom by branding his body with sticks of hot iron. A king, by punishing a *Brāhmaṇa* in any other form, shall be liable to atone for his sin.

An abettor of theft, as well as the person who receives any stolen article with a guilty knowledge, should be regarded as equally punishable as a thief. Punishments should be inflicted in consideration of the heinousness of a crime and of the bodily strength of a criminal, or otherwise according to the dictates of persons, wellversed in the *Vedas*.

*इति गौतमीये धर्म्मशास्त्रे द्वादशोऽध्यायः ॥ १२ ॥*

# CHAPTER XIII

## साक्षीणां विधावर्णनम्

विप्रतिपत्तौ साक्षिणि मिथ्यासत्यव्यवस्था बहवः स्युरनिन्दिताः स्वकर्म्मसु प्रात्ययिका राज्ञाञ्च निष्प्रीत्यनभितापाश्चान्यतरस्मिन्नपि शूद्रा। ब्राह्मणस्त्वब्राह्मणवचनादनुरोध्योऽनिबन्धाश्चेन्नासमवेताः पृष्टाः प्रब्रूयुरवचने च दोषिणः स्युः स्वर्गः सत्यवचने विपर्य्यते नरकः। अनिबन्धैरपि वक्तव्यं पीडाकृते निबन्धः प्रमत्तोक्ते च साक्षिसभ्यराजकर्त्तृषु दोषो धर्म्मतन्त्रपीडायां। शपथैनैके सत्यकर्म्मणा तद्देवराजब्राह्मणसंसदि स्यादब्राह्मणानां।

IN cases of litigation, a king shall ascertain what is true and what is false from the witnesses. Even honest *Śūdras*, devoid of all feelings of envy and partiality, and whom the king may safely trust, may be cited as witnesses. A greater preference should be attached to the statement of a *Brāhmaṇa* than that a Non-*Brāhmaṇa* (witness). Witnesses, not formally adduced to give testimony, are not bound to appear at the court, but such witnesses, (accidentally) present in the court, if interrogated by the king, must speak truth, in asmuch as truth-speaking leads to heaven, and a lie is the key to hell-door. Even non-subpoened witnesses may give testimony in cases where (summoned) witnesses have fallen ill. An intoxicated person may cite witnesses to speak in his behalf. The king, the members of a tribunal, and even witnesses present therein acquire demerit through any violation of moral laws (in the course of a legal proceeding). Non-*Brāhmaṇa* witnesses shall give testimony either on oath or on solemn affirmation. Their evidences should be taken in the assembly of the king and the *Brāhmaṇas*, or before an imaged deity. Ten generations of a witness, giving false evidence on account of (for the acquisition of) a small animal, go to hell. False testimony, given on account of a cow, horse, or a man, leads ten, thousand, ten thousand and a hundred thousand

क्षुद्रपश्वनृते साक्षीं दश हन्ति, गोऽश्वपुरुषभूमिषु दशगुणोत्तरान्, सर्वं वा भूमौ हरणे नरको, भूमिवदप्सु मैथुनसंयोगे च पशुवन्मधुसर्पिषो, गोवद्वस्त्रहिरण्यधान्यब्रह्मसु, यानेष्वश्ववन्मिथ्यावचने। याप्यो दण्डश्च साक्षी, नानृतवचने दोषो जीवनञ्चेत्तदधीनं, न तु पापीयसी जीवनं। राजा प्राड्विवाको ब्राह्मणो वा शास्त्रवित्, प्राड्विवाको मध्यो भवेत्। संवत्सरं प्रतीक्षेत प्रतिमायां धेन्वनडुहस्त्रीप्रजनसंयुक्तेषु। शीघ्रमात्ययिके च। सर्वधर्म्मेभ्यो गरीयः प्राड्विवाके सत्यवचनं सत्यवचनम्।

generations of the speaker to hell. By speaking falsehood for the ownership of a land one commits the same sin as is committed by killing all the animals.

Falsehood spoken for (safe-guarding) the right of water produces a sin which is similar to that spoken of for the sake of a proprietary right in land. Falsehood, spoken in connection with an act of sexual intercourse, equally soils the soul of the speaker as the two above. Falsehood, spoken on account of honey and melted butter, is equally venal as that spoken on account of a domestic animal. Falsehood, spoken for the sake of a cloth, paddy, or the *Vedas,* is equally defiling as that spoken for the sake of a cow. Falsehood, spoken for the sake of a carriage of conveyance, is equally culpable as that spoken for the sake of a horse. A king shall punish a perjuring witness either with a fine or corporeal punishment. A falsehood, spoken for saving the life of a good man (falsely accused of an offence), constitutes no sin; but such a lie for the sake of saving the life of a wicked person should never be told. In king or his judges shall adjudicate legal proceedings. In proceedings concerning wives, kine, disputes of pregnancy, recognisances should be taken for a year, and the trial should go on after that time. Matters, of which a delayed adjudication may result in loss or damage, should be peremptorily adjudicated. Truth spoken before the president of a royal tribunal (*Prādvivāka*) forms the highest virtue.

*इति गौतमीये धर्म्मशास्त्रे त्रयोदशोऽध्यायः ॥ १३ ॥*

# CHAPTER XIV

## आशौचवर्णनम्

शावमाशौचं दशरात्रमृत्विग्दीक्षितब्रह्मचारिणां सपिण्डानामेकादशरात्रं क्षत्रियस्य द्वादशरात्रं, वैश्यस्यार्द्धमासमेकं मासं शूद्रस्य। तच्चेदन्त:पुनरापतेत् तच्छेषेण शुध्येरन्, रात्रिशेषे द्वाभ्यां, प्रभाते तिसृभिर्गोब्राह्मणहतानामन्वक्षं राजक्रोधाच्च युद्धे प्रायोनाशकशस्त्राग्निविषोदकोद्बन्धन- प्रपतनैश्चेच्छतां। पिण्डनिवृत्ति: सप्तमे पञ्चमे वा जननेऽप्येवं। मातापित्रोस्तन्मातुर्वागर्भमाससमा रात्रि: स्रंसने गर्भस्य। त्र्यहं वा श्रुत्वा चोर्द्धं दशम्या: पक्षिण्यसपिण्डयोनिसम्बन्धे सहाध्यायिनि च सब्रह्मचारिण्येकाहं

THE period of death-uncleaness in respect of the initiated, *Ritviks* and *Brahmachārins,* lasts for ten nights, that in respect of the cognates of a deceased relation is for eleven nights. Kshtriyas ramain unclean for twelve nights, Vaiśyas remain unclean for fitteen days, and Śudras remain unclean for a month under the circumstance. A death-unleanness occurring within the terem of a previous and existing one terminates with the later. A new death-unleanness, occurring in the small hours of the night on which a previous one would abate, lasts for another two days, while occurring on the morning of that date it lasts for three days more. The period of uncleanness incidental to the death of a person killed by a cow or a Brāhmaṇa lasts for three nights only. No death uncleanness should be observed in connection with the death of a suicide, dead by poison, hanging or drowning, or of a person dead from observing a religious fast (*Prāypaveshanam*), or of one killed by fire or an arrow, or in a battle, or in appeasement of a royal wrath.

The tie of *Sapiṇdaship* terminates either in the firth or seventh degree of consanguinty, and rules laid down in conneaction with death uncleanness shall hold good of birth

श्रोत्रिये चोपसम्पन्ने प्रेतोपस्पर्शने । दशरात्रमाशौचमभिसन्धाय चेदुक्तं वैश्यशूद्रयोरार्त्तवीर्वापूर्वयोश्च । त्र्यहं वाचार्य्यतत्पुत्रस्त्रीयाज्यशिष्येषु चैवमरश्चेद्वर्णः पूर्वं वर्णमुपस्पृशेत् पूर्वो वावरं तत्र शावोक्तमाशौचं । पतितचण्डालसूतिकोदक्याशवस्पृष्टितत्स्पृष्ट्युपस्पर्शने सचेलोदकोपस्पर्शनाच्छुध्येच्छवानुगमे च । शुनश्च यदुपहन्यादित्येके उदकदानं सपिण्डैः कृतचूडस्य तत्स्त्रीणाञ्चानतिभोग एकेऽप्रदत्तानामधः शय्यासनिनो ब्रह्मचारिणः सर्वे न मार्जयेरन्न मासं भक्षयेयुराप्रदानात् । प्रथमतृतीयपञ्च-

uncleanness as well. The period of uncleanness incidental to the occurrence of a miscarriage of pregnancy in one's family lasts for as many number of days as that of the month at which the miscarriage has taken place, the observance of which is binding only on the parents. A death or birth uncleanness, heard of after the tenth day of its occurrence, should be observed (by the hearer) for another three days. *Aśapinda* relations of a dead person remain unclean for two days after his death, while a disciple, on the death of his preceptor, remains unclean for a day and night. Similarly, the period of uncleanness to be observed in connection with the death of a Śrotriya is one day only. Such an uncleanness incidental to touching or carring a deal body is one day. Śudras and Vaiśyas remain unclean for ten days by volunatarily partaking of the boiled rice of a person labouring under a death or birth uncleanness; while Brāhmaṇas and Kshatriyas, in distress, who have partaken of the cooked rice of one defiled by a birth, or death, uncleanness, should likewise remain unclean for ten days. A man remains unclean for three days on the death of a spiritual preceptor, or of a wife or son of a spiritual preceptor, or of a *Yajamāna* or of a disciple. A member of a superior caste touching the dead body of a member of an inferior caste, and *vice versa*, should observe a period of uncleanness laid down in respect of the member of the caste of the deceased. Having touched a *Chaṇdāla*, parturient woman, or a woman in her menses. or a dead body, or a person defiled by the touch of any of these persons, one should regain one's purification by bathing with one's clothes on. Likewise, a man, having followed a corpse to a cremation ground, should recover his personal purity by bathing with all his clothes on. Certain

मसप्तमनवमेषूदकक्रिया वाससाञ्च त्यागः अन्त्ये त्वन्त्यानां दन्तजन्मादि मातापितृभ्यां तूष्णीं माता बालदेशान्तरितप्रव्रजितासपिण्डानां सद्यः शोचं। राजाञ्च कार्य्यविरोधाद्ब्राह्मणस्य च स्वाध्यायान्निवृत्त्यर्थं स्वाध्यायान्निवृत्त्यर्थम्।

authorities hold that having touched cooked food eaten by a dog (*lit*: unused residue of a dog's meal) one should regain one's purity by acting as above described.

*इति गौतमीये धर्म्मशास्त्रे चतुर्द्दशोऽध्यायः ॥ १४ ॥*

# CHAPTER XV

## श्राद्धविवेकवर्णनम्

अथ श्राद्धममावस्यायां पितृभ्यो दद्यात्। पञ्चमीप्रभृति वापरपक्षस्य यथाश्राद्धं सर्वस्मिन् वा द्रव्यदेशब्राह्मणसन्निधाने वा कालनियमः; शक्तितः प्रकर्षेद्गुणसंस्कारविधिरन्नस्य। नवावरान् भोजयेदरुजो यथोत्साहं वा ब्राह्मणान् श्रोत्रियान् वाग्रूपवयः शीलसम्पन्नान्। युवेभ्यो दानं प्रथममेके पितृवन्न च तेन मित्रकर्म्म कुर्य्यात्। पुत्राभावे सपिण्डा मातृसपिण्डाः शिष्याश्च दद्युस्तदभावे ऋत्विगाचार्य्यौ। तिलमाषव्रीहियवोदकदानै-

NOW I shall discourse on the mode of celebrating *Śrāddha* ceremonies. Gifts should be made on the day of the new moon for the peace of the soul of one's deceased father; similar gifts may be likewise made on the fifth days of lunar months. *Śrāddhas* should be performed on the receipt of articles enjoined to be used in the *Śrāddha* ceremonies, and on the advent of *Brāhmaṇas,* fit to be employed for the purpose at a place or country, where such performances are held as highly meritorious. The cooking and quality of the rice (to be used in connection with a *Śrāddha* ceremony) should be made as good as one's means would admit of. Nine or any odd number of *Śrotriya Brāhmaṇas* of unimpeachable character, and full of health vigour, and personal beauty, and possessing eloquence and learning, should be feasted on the occasion of a *Śrāddha* ceremony. Certain authorities aver that young *Brāhmaṇas* should be feasted instead, and the performer of the ceremony should look upon each of them as his own father, and refrain from making friends or friendly ribaldry with them. In the absence of a son, one's *Sapiṇḍas,* disciples or *Sapiṇḍas* on the mother's side, shall be competent to celebrate one's *Śrāddha* ceremony.

In the absence of disciples, one's priest (*Ṛtivik*) and spiritual preceptor shall be competent to perform one's *Śrāddha.*

र्मासं पितरः प्रीणन्ति, मत्स्यहरिणरुरुशशकूर्म्मवराहमेषमांसैः संवत्सराणि, गव्यपयः पायसैर्द्वादशवर्षाणि, बार्द्धीणसेन मांसेनकालशाकच्छागलौहखड्गमांसैर्मधुमिश्रै-श्चानन्त्यम्। न भोजयेत् स्तेनक्लीवपतितनास्तिकतद्वृत्तिवीरहाग्रेदिधिषुपतिषुप-तिस्त्री-ग्रामयाजकाजपालोत्सृष्टाग्निमद्यपकुचरकूटसाक्षिप्रतिहारिकानुपपत्तिर्यस्य च कुण्डाशी नविक्रय्यः गारदाही गरदाम्याकीर्णिगणप्रेष्याम्यागामिहिंस्रपरिवित्तिपरि-

An offering, consisting of sesames, *Māṣa* pulse, barley, *Vrīhi* grain, and water, offered unto one's departed manes, gratifies their cravings (for *Piṇḍas*) for a month. A *Śrāddha* ceremony celebrated with the offerings of venison, or mutton, or with the flesh of a hare, *Ruru* dear, rhinoceros, or boar, in honour of one's departed manes, fills them with satisfaction for a year. A *Śrāddha* performed with the offerings of cow-milk, and sweet porridge (*Pāyasa*) fills them (with satisfaction) for a year. Offerings, consisting of the flesh of a large or black goat, or of that of a rhinoceros of *Kālaśāka*, smeared with honey, and made unto one's departed manes, fill them with satisfaction for a period of twelve years. Thieves, eunuchs, degraded persons, athiests, *Virahās Didhiṣupatis Agredidhiṣupatis* and men who act in the capacity of priests to women only, worshippers of village deities, goat-keepers, drunkards, gluttons, wicked or depraved individuals, professional false witnesses and warders should not be fed on the occasion of a *Śrāddha* ceremony. Similarly, persons who partake of the boiled rice prepared by *Kuṇḍas*, sellers of *Soma* Juice, incendiaries, poisoners, *Avakīrṇiṣ*, keepers of concubines,

Vīrahās. Persons who have neglected their domestic fires.

Didhiṣupatis. Persons who have carnal intercourse with their brothers widows without any religious injunctions.—*Tr.*

Husbands of married women whose elder sisters are stih unmarried.

जेष्ठायां यद्यनूडायां कन्यायामुह्यतेऽनुजा।
सा चाग्रेदिधिषुर्ज्ञेया पूर्व्वाच दिविषु मता॥

A son born in adultery while the married husband of his mother is living.

Religious students who have committed acts of incontinence.—*Tr.*

वेतपर्य्याहृतपर्य्याधातृत्यक्तात्मदुर्बला: कुनखिश्यावदन्त: श्वित्रिपौनर्भवकितवाज-प्रेष्यप्रातिरूपकशूद्रापतिनिराकृतिकिलासी कुसीदी वणिक्शिल्पोपजीविज्या वादित्र-तालनृत्यगीतशीलान्, पित्रा चाकामेन विभक्तान्, शिष्यांश्चैके सगोत्रांश्च । भोजये-दूर्ध्वं त्रिभ्यो गुणवन्तम् । सद्य: श्राद्धी शूद्रातल्पगस्तत्पुरीषे मासं नयति पितृंस्तस्मात् तदहर्ब्रह्मचारी स्यात् । श्वपचचाण्डालपतितावेक्षणे दुष्टं तस्मात् परिश्रुते दद्यात् ।

persons who have wilfully known interdicted women, cruel men, individuals who have married before the marriage of their elder brothers, and such elder brothers, storers of grain, persons abandoned by their own people, parasites, individuals suffering from had nails, psoriasis, purrigo and kindred cutaneous affections, professional sureties, usurers, trades-men, artisans, archers, and professional dancers, singers and musicians should not be fed in connection with celebrations of *Śrāddha* ceremonies. Individuals whom their fathers have reluctantly separated from the family commensality should not be likewise fed on the occasion of a *Śrāddha* ceremony. Several authorities aver that one's cognates and disciples should not be fed in connection with the celebration of one's *Śrāddha* ceremony.

A performer of a *Śrāddha* ceremony should cause to be fed that day (date of the celebration of the *Śrāddha*) *Brāhmaṇas*, possessed of more than three qualifications. A *Śrāddha* ceremony performed by a person, seated on the bed of a *Śūdra*, leads to a residence of his departed manes among excrements, for a month. Hence, one should practise *Brahmacaryam* on the day of the celebration of a *Śrāddha* ceremony. Oblations of boiled-rice looked at by a dog, *Caṇḍāla* or by a degraded person (after a *Śrāddha* ceremony) become defiled, hence such boiled-rice should be given away or strewn over with sesame seeds. *Brāhmaṇas*, who are sanctifiers of rows *(Paṅktipāvanās)*, guard against the soiling of such oblations. Persons, well-versed in the *Vedas* with six sub-divisions, who are elderly *Snātakas* as well, and have a thorough knowledge of the *Sāma Veda*, *Triṇāciketas*, *Trimadhus*, *Trisuparṇas*, and of *Mantras* and laws of virtue, and teach the *Vedas* to their disciples, are called *Paṇktipāvanās* (sanctifiers of a row of *Brāhmaṇas*, seated down to a meal). Incompetent *Brāhmaṇas*

तिलैर्वा किरेत्, पङ्क्तिपावनो वा शमयेत्। पङ्क्तिपावनाः षडङ्गविज्जेयष्ठसामिकस्त्रिणाचिकेतस्त्रिमधुस्त्रिसुपर्णः पञ्चाग्निः स्नानाको मन्त्रब्राह्मणविद्धर्म्मज्ञो ब्रह्मदेयानुसन्दान् इति हविःषु चैवं दुर्बलादीन् श्राद्ध एवैके श्राद्ध एवैके।

should not be engaged for performing *Homas*. According to a certain authority such men should not be engaged in performing *Śrāddhas* only.

इति गौतमीये धर्म्मशास्त्रे पञ्चदशोऽध्यायः ॥ १५ ॥

# CHAPTER XVI

## अनध्यायवर्णनम्

श्रवणादिवार्षिकं प्रोष्ठपदीं वोपाकृत्याधीयीत च्छन्दांस्यर्द्धपञ्चममासान् पञ्चदक्षिणायनं वा ब्रह्मचार्य्युत्सृष्टलोमा। न मांसं भुञ्जीत द्वैमास्यो वा नियमी नाधीयीत वायौ दिवा पांशुहरे कर्णश्राविणि नक्तं वाणभेरीमृदङ्गगर्ज्जार्त्तशब्देषु च श्वशृगालगर्द्दभसंह्रादे लोहितेन्द्रधनुनीहारेष्वभ्रदर्शने चापत्तौ मूत्रित उच्चरिते निशासन्ध्योदकेषु वर्षति चैके वल्मीकसन्तानमाचार्य्यपरिवेषणे ज्योतिषोश्च भीतो यानस्थः शयानः प्रौढपादः

Observing perfect continence, and with all the hairs of his body shaved, one should read the *Vedas* in the months of *Śrāvaṇa* and *Bhādhra,* or during the five months the sun follows the southern course. One should not eat cooked meat during the time. These vows should be observed for two months or more. The *Vedas* should not be studied on days when the roaring winds raise up clouds of dust from the ground, nor on nights when claps of thunder, or peals of trumpets, or sounds of drums, or barks of dogs, or brayings of asses, or howlings of jackals are heard, nor when thick mists enshroud the earth, in an unnatural season of the year, nor when purple rainbows are observed to span the firmament.

One should not study the *Vedas* while attending to a call of nature. Several authorities aver that the *Vedas* should not be studied on rainy evenings, nor on days or nights, when the sun or the moon is founded to be surrounded by rings of haloe, nor while seating on ant-hills. One should not study the *Vedas* while in a state of fright, nor while riding a carriage, nor while seated with a leg cocked up. One should not study the *Vedas* during the term of a birth or death uncleanness, nor at a cremation ground, nor by the side of a high road. Similarly, the *Vedas* should not be read near a *Śūdra* or a *Caṇḍāla (Divākīrti)*, not at

श्मशानग्रामान्तमहापथाशोचेषु पूतिगन्धान: शवदिवाकीर्त्तिशूद्रसन्निधाने सूत्रके चोद्गारे ऋग्यजुषञ्च सामशब्दे यावदाकालिका निर्वातभूमिकम्पराहुदर्शनोल्कास्तनायत्नुवर्ष-विद्युत: प्रादुष्कृताग्निष्वनृतौ विद्युति नक्तञ्चापररात्रात् त्रिभागादिप्रवृतौ सर्वम् । उल्का विद्युत्समेत्येकेषां । स्तनयित्नूर- पराह्णेऽपि प्रदोषे सर्वं नक्तमर्द्धरात्रादहश्चेत् सज्योतिर्विषयस्थे च राज्ञि प्रेते विप्रोष्य चान्योऽन्येन सह सङ्कुलोपाहितवेदसमाप्तिच्छर्दि-श्राद्धमनुष्ययज्ञभोजनेष्वहोरात्रममावास्यायाञ्च द्व्यहं वा कार्त्तिकी फाल्गुन्याषाढी

places exhaling a fetid smell or containing carcasses. On should not study the *Vedas* during the term of a birth uncleanness, or nor having had (*lit*: after the rising of) eructations. The *Vedas* should not be read on the happening, in an unnatural season, of such physical phenomena as roarings of rain clouds, earth-quakes, meteor-falls, down-pours of rain and flashes of lightning. Likewise the *Vedas* should not be read during conflagrations of fire, or on descents of thunder-bolts in unnatural seasons of the year. The *Ṛik* and *Yajur Vedas* should not be read after having heard the chantings of *Śāman*. Similarly, roars of rain-clouds, heard in the small hours of the night and before the expiry of the third watch, interdicts the study of the *Vedas* on (the next morning). Several authorities aver that flashes of lightning seen in the morning should be likewise considered as prohibitive of the study of the *Vedas*. No part or portion of the *Vedas* should be read on evenings, marked by claps of thunder, or roars of rain clouds. Roars of rain clouds, heard after the mid-night, prohibit the study of the *Vedas* on the next morning. Similarly, roars of rain clouds heard on the morning interdict th study of the *Vedas* during the entire day. The death of the king of one's country, as well as interviews of friends on returning from a foreign country, should be regarded as instances on which the study of the *Vedas* in prohibited. On the day on which the reading of a *Veda*, commenced before, is finished, all further studies should be regarded as interdicted by law. The *Vedas* should not be studied on the occasion of a *Śrāddha* ceremony, or friendly feast, nor on the reader having suffered from vomiting that day. Non-study for two days has been enjoined from the day of the new moon, each month, and the *Vedas* should not be studied on days of the full moon, in the months of *Kārtika*,

पौर्णमासी तिस्रोऽष्टकास्त्रिरात्रमन्त्यामेके अभितो वार्षिकं सर्वे वर्षविद्युत्स्तनयित्नूसन्निपाते प्रस्यन्दिन्यूर्द्ध्वं भोजनाद्युत्सवे प्राधीतस्य च निशायां चतुर्मुहूर्त्तं नित्यमेके नगरे मानसमप्यशुचि श्राद्धिनामाकालिकमकृतान्नश्राद्धिकसंयोगे च प्रतिविद्यञ्च यावत् स्मरन्ति प्रतिविद्यञ्च यावत् स्मरन्ति ।

*Phālguna*, and *Āṣādha*. For three nights one should refrain from studying the *Vedas* on the advent of the three *Aṣṭakās*. According to certain authorities, such prohibition exists only in respect of the last *Aṣṭakā*. One should not study the *Vedas* on the occasion of friendly dinners. Several authorities aver that the study of the *Vedas* is prohibited during the first three hours and a half of each night. That portion of a *Veda*, which has once been studied, should not be read over again. One should refrain from studying the *Vedas* in a town, nor they should be read near the performer of a *Śrāddha* ceremony who has not fed the *Brāhmaṇas* with boiled rice, nor till one can recollect them.

*इति गौतमीये धर्म्मशास्त्रे षोडशोऽध्यायः ॥ १६ ॥*

## CHAPTER XVII

## भक्ष्याभक्ष्यप्रकरणम्

प्रशस्तानां स्वकर्म्मसु द्विजातीनां ब्राह्मणो भुञ्जीत प्रतिगृहणीयाच्चैधोदकयवसमूल-फलमध्वमभयाभ्य द्यतशय्यासनयानपयोदधिधानाशफरि-प्रियङ्गुमृङ्गार्गशाकान्यप्रनोद्यानि। सर्वेषां पितृदेवगुरुभृत्यभरणे चान्यवृत्तिश्चेन्नान्तरेण शूद्रात् पशुपालक्षेत्र-कर्षककुलसङ्गतकारपितृपरिचारका भोज्यान्ना वणिक् चाशिल्पी नित्यमभोज्यं केश-कीटावपन्नं रजस्वलाकृष्टशकुनिपदोपहतं भ्रूणघ्नप्रेक्षितं गवोपघ्नातं भावदुष्टं शुक्तं केवलमदधि पुनः सिद्धं पर्य्युषितशाकभक्ष्यस्नेहमांस-मधुन्युत्सृष्ट पंङ्क्त्स्थभिशप्तानप-

BRĀHMAṆAS should eat in the houses of twice-born ones true to their proper duties in life, and boldly receive, for the performance of their *Daiva* and *Pitṛ Śrāddha* ceremonies, as well as for the support of their preceptors and servants, the unsolicited gifts of commendable water, barley, fruits, honey, edible roots, beds, cushions, milk, paddy, milk-curd, fish, *Priyaṅgus* (a kind of creeper) flowers, *Kuśa* grass and vegetables. Even Brāhmaṇas, who have abjured their own vocations, should receive those gifts from all except the *Śūdras*. *Brāhmaṇas* may safely partake of boiled rice, belonging to the keepers of their own domestic animals, or to tillers of their own lands, or to their own paternal servants, or to hereditary friends of their families, even if such keepers of animals, tillers of lands, servants, and hereditary friends be *Śūdra*; but they cannot eat boiled-rice belonging to *Śūdras*, not falling under any of the foregoing catigories. Boiled-rice of traders other than actual artisans may be safely partaken of by *Brāhmaṇas*. Boiled rice, defiled by the touch of hairs or insects, should never be eaten. Boiled rice, touched by a woman in her menses, or trampled down by a bird, or looked at by a destroyer of human fetus (procurer of abortion), or smelled by a cow, or having an

देश्यदन्तिकतक्षकदर्य्यबन्धनिकचिकित्सक मृगयु-कारुच्छिष्टभोजिगणविद्विषणामपाङ्क्त्यानां । प्रागदुर्बलादुवृथाम्नाचमनोत्थानव्यपेतानि । समासभाभ्यां विषमसमे पूजान्तरानर्ष्टितञ्च । गीश्च क्षीरमनिर्द्दशायाः सूतके चाजामहष्योश्च नित्यमाविकमपेयमौष्ट्रमैकशफञ्च । स्यन्दिनीयमसूसन्धिनौनाञ्च याश्च व्यपेतवत्साः । पञ्चनखाश्चाशल्यकशशश्वाविदुगोधाखड्गकच्छपा । उभयतोदत्केशलोमैकशफकलविङ्कल्प-

offensive look, or served without any curries, salads, or milk-curd, as well as that which is stale, and twice-cooked should not be eaten. Boiled rice served without cooked edible leaves (Śākas) or saturated with unwholesome fatty matters, offensive to taste, as well as putrid meat or honey should not be eaten. Boiled rice, collected from the refuge of other men's plates, or cooked by a prostitute, or belonging to an accursed individual, or to a man of low parentage, or to one under the ban of law of punished by a royal court (of justice,) or to a carpenter, miser, hunter, captive, artisan, or a professional physician, as well as that given by one's enemy, or by an *Ucchiṣta bhoji*, or by a *Brāhmaṇa*, falling under the category of one supposed to defile a row of *Brāhmaṇas* seated down to a dinner (*Apāṅkteya*) should not be partaken of. Eating before the weaklings (of one's family) have taken their meals should be regarded as prohibited. Boiled rece, not formally dedicated to a deity, or in respect of which the rite of *Ācamanam* has not been performed, as well as the one which one can leave at will, should not be eaten. Pure and impure boiled rice should not be promiscuously mixed together. Boiled rice, which has not been consecrated by having been offered unto a deity in the course of a *Pūjā*, should not be partaken of. The milk of a parturient cow should not be used till before the expiry of ten days from the date of her parturition. Similarly, the milk of a she-goat, or a she-buffalo shoud not be used till before the expiry of ten days from the date of her delivery. The milk of an ewe or of a she-camel, or of a female animal with un-bifurcated hoofs should not be used at all. The milk of a cow in heat, or of one showing inclination to be impregnated, as well as that of one whose calf is dead, should never be used. The flesh of all five-nailed animals except that of a porcupine, hare, *Ghodā* (a genus of large lizards) rhinoceros, or a tortoise should be rejected as unfit for human consumption. The flesh of an animal

लवचक्रावाकहंसाःकाककङ्कगृध्रश्येना जलजा रक्तपादतुण्डा ग्राम्यकुक्कुटशूकरौ धेन्वनडहौ, चापन्नदावसन्नवृथामांसानि किसलयक्याकुलशुननिर्य्यासलोहित—व्रश्चनाश्वनिचिदारूवकलाकटिट्टिभ मान्धातृनक्तञ्चरा अभक्ष्याः । भक्ष्याः प्रतुदाविष्किरा जालपादा मत्स्याश्चविकृता वध्याश्च धर्म्मार्थे व्यालहृता दृष्टदोषवाक्प्रशस्तान्यभुयक्ष्योयुञ्जीतोयञ्जीत ।

possessing two rows of teeth, or of one possessing both wool and hair, or of one with unbifurcated hoops, as well as that of *Kalaviṅka* (sparrow), diver, crane (*Cakravāka*), swan, crow, valture, hawk, or domes'' ɔck, or of a bird whose head and legs are red, together w the flesh of a boar, cow, or bullock, should never be eaten. Boiled rice (food) not prepared for, and offered unto, a deity, as well as the flesh of an animal, not slaughtered in connection with a religious sacrifice, should never be eaten. Garlics, tender shoots of trees, as well as milky exudations and red saps of plants or trees should be regarded as unfit for human use. The flesh of a wood-pecker, heron, *Ṭiṭṭibha*, *Māndhātṛ* and such like birds, as well as that of birds that fly by night, should not be eaten. The flesh of *Pratudas* (birds that dart upon their prey), of *Viṣikiras* (birds that scatter their food with legs before eating), of web-footed birds, wholesome fish, as well as flesh of those enjoined to be slaughtered in connection with a religious sacrifice, or of those not killed by any poisnous beast or reptile, and wholesome flesh in general may be eaten.

इतिगौतमीये धर्म्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

# CHAPTER XVIII

## स्त्रीषुऋतुकालेश्रृसहवासप्रकरणम्

अस्वतन्त्रा धर्म्मे स्त्री नातिचरेद्भर्त्तारं। वाक्चक्षुःकर्म्मसंयता पतिरपत्यलिप्सुर्द्देवराद् गुरुप्रसूता नर्त्तुमतीयात् पिण्डगोत्रऋषिसम्बन्धिभ्यो योनिमात्राद्वा। नादेवरादित्येके। नातिद्वितीयं जनयितुरपत्यं समयादन्यत्र जीवतश्च क्षेत्रे परस्मात् तस्य द्वयोर्वा रक्षणाद्भर्त्तुरिव नष्टे भर्त्तरि षाड्वार्षिकं क्षपणं श्रूयमाणेऽभिगमनं प्रव्रजिते तु निवृत्तिः प्रसङ्गात्

A WOMAN (wife) is subservient to her lord even in respect of doing religious acts, and she should never supersede him (act independently of him) in these matters. Controlled in her speech, mind, and senses, during her menstrual period, she, after the death of her husband, should evince her desire to be the mother of a male child by her husband's younger brother. In the absence of such an uterine brother of her deceased husband, she should get herself impregnated, for giving birth to a male child, by a *Sapiṇḍa* or a cognate relation, standing in the same category even through ties of spiritual clanship (Ṛṣis), or bearing her the same relationship through the female line. Under no circumstances, she should let her menstrual period pass unfruitful. The causation of the birth of a male child in the womb of a widow by any one, not related to her as her husband's younger brother (or cousin), is interdicted according to the opinion of certain authorities. A widow, under the circumstance, will not be competent to get herself more than twice impregnated by her dead husband's brother. In the absence of any express stipulation, sons, begotten on her person, shall belong to their progenitor. Sons, begotten on the field (wife) of a person, who is alive, shall belong to the legitimate husband of the wife, or they shall be regarded as belonging both to their progenitor and the husband of their mother. In fact the fathership in these cases shall belong

तस्य द्वादश वर्षाणि ब्राह्मणस्य विद्यासम्बन्धे भ्रातरि चैवं ज्यायसिय वीयान् कन्याग्न्युपषमेषु षडित्येके त्रीन् कुमार्य्युतूनतीत्य स्वयं युज्येतानिन्दितेनोत्सृज्य पित्र्यानलङ्कारान् प्रदानं प्रागृतोरप्रयच्छन् दोषी प्राग्वाससः प्रतिपत्तेरित्येक द्रव्यादानं विवाहसिद्ध्यर्थं धर्म्मतन्त्रसंयोगे च शूद्रादन्यत्रापि शूद्राद्बहुपशोर्हीनकर्म्मणः शतगोरनाहिताग्नेः सहस्त्रगोश्च सोमपात् सप्तमीञ्चाभुक्त्वा निचयायाप्यहीनकर्म्मभ्य

to either of these two persons (progenitor or mother's husband) who shall maintain the children.

A wife is bound to wait for six years for a husband who is unheard of, and to go to him on hearing of him. A wife shall refrain from even talking about her husband in the event of his taking to asceticism. Similarly, a *Brāhmaṇa* shall wait for twelve years, or for six years, according to several authorities, for an elder brother, considered in the relationship of fellow students of the *Vedas*, in matters of keeping the sacred fire, or of marrying his daughters, etc.

After her three successive menstrual periods, an unmarried girl, happened to be not given away in marriage by her father or paternal kinsmen, shall renounce the ornaments given her by parents, and shall be competent thereafter to marry a commendable bride-groom in express defiance of her father, or father's friends. A girl should be given in marriage before she menstruates, and her guardians commit sin by not marrying her before that time. According to certain authorities, a daughter should be married before leaving her age of girlhood.

Money (gifts) may be taken from *Śūdras* for the purpose of celebrating a nuptial or sacrifical ceremony. For other acts as well, money gifts may be received from *Śūdras*, possessing a large number of cattle, from *Brāhmaṇas*, not keepers of the sacred fire, who are respectively masters of a hundred heads of cattle and are given to low pursuits, and from *Somapas*, who are respectively masters of a thousand heads of cattle. Articles of fare should be taken by one from persons of noble pursuit, in the event of one remaining without food up to the seventh part of the day. Every body is duly bound to speak the truth to his sovereign. A king is bound to support *Brāhmaṇas* of good conduct

आचक्षीत राज्ञा पृष्टस्तेन हि भर्त्तव्यः श्रुतशीलसम्पन्नश्चेद्धर्म्मतन्त्रपीडायां तस्याकरणे दोषो दोषः ।

of good conduct who are well-versed in the *Vedas*, in the event of their practice of virtues being interfered with by thoughts of maintenance; otherwise he shall acquire demerit.

इति गौतमीये धर्म्मशास्त्रेऽष्टादशोऽध्यायः ॥ १८ ॥

# CHAPTER XIX

## प्रतिषिद्धसेवनेप्रायाश्चत्त मीमांसावर्णनम्

उक्तो वर्णधर्म्मश्चाश्रमधर्म्मश्चाथ खल्वयं पुरुषो येन कर्म्मणा लिप्यतेऽथैतदयाज्य-याजनमभक्ष्यभक्षणमवद्यवदनं शिष्टस्याक्रिया प्रतिषिद्धसेवनमिति च तत्र प्रायश्चित्तं कुर्य्यान्न कुर्य्यादिति मीमांसन्ते न कुर्य्यादित्याहुर्नहि कर्म्म क्षीयत इति कुर्य्यादित्यपरे पुनः स्तोमेनेष्ट्वा पुनः सवनमायातीति विज्ञायते व्रात्यस्तोमेनेष्ट्वा तरति सर्व्वं पाप्मानं तरति ब्रह्महत्यां योऽश्वमेधेन यजतेऽग्निष्टुताभिशस्यमानं याजयेदिति च। तस्य निष्क्र-यणानि जपस्तपो होम उपवासो दानमुपनिषदो वेदान्ताः सर्व्वच्छन्दःसु संहिता मधून्य-घमर्षणमथर्व्वशिरोरुद्राः पुरुषसूक्तं राजनरौहिणे सामनी वृहद्रथन्तरे पुरुषगतिर्महा-

DUTIES appertaining to (different) castes and orders of society have been described. Now I shall describe the acts by doing which a person becomes sinful. Now we shall discuss about the necessity of (atoning for the sin of) officiating as priests at the religious sacrifices of those who should not be thus served, of eating interdicted articles of fare, of omitting to do the proper acts, of speaking falsehood or that which should not be spoken, and of enjoying forbidden things. Several authorities aver that atonement is of no avail, since (our) acts are indestructible; while others opine that atonement (*Prāyaścittam*) is necessary. The Vedic aphorism that "by performing an *Agniṣṭoma* sacrifice over again one gets progeny" predicates the necessity of one's making atonement for one's sin, "A vow-breaker, or a person not initiated with the holy thread (*Vrātya*) becomes absolved of his sin by celebrating an "*Agniṣṭoma* sacrifice." "A *Brāhmanicide* is exonerated from his sin by celebrating a horse-sacrifice." A penitent should be caused to celebrate an *Agniṣṭuta* sacrifice." These Vedic aphorisms emphatically demonstrate the necessity of atoning for one's sin. For the expiation of his sin, a sinner should practise penitential austerities, observe fasts, practise charities, perform

नाम्न्यो महावैराजं महादिवाकीर्त्यं ज्येष्ठसाम्नामन्यतमद्वहिष्पवमानं कुष्माण्डानि पावमान्यः सावित्री चेति पावनानि। पयोव्रतता शाकभक्षता फलभक्षता प्रसृतयावको हिरण्यप्राशनं घृतप्राशनं सोमपानमिति च मेध्यानि। सर्व्वे शिलोच्चयाः सर्व्वाः स्रवन्त्यः पुण्या ह्रदास्तीर्थानि ऋषिनिवासगोष्ठपरिस्कन्दा इति देशाः। ब्रह्मचर्य्यं सत्यवचनं सवनेषूदकोपस्पर्शनमार्द्रवरवताधःशायितानाशक इति तपांसि। हिरण्यं गौर्व्वासोऽश्वो भूमिस्तिला घृतमन्नमिति देयानि। संवत्सरः षण्मासाश्चत्वारस्त्रयो द्वावेकश्चतुर्विंशत्यहो द्वादशाहः षडहस्त्र्यहोऽहोरात्र इति कालाः। एतान्येवानादेशे विकल्पेन क्रियेरन् एनःसु गुरुषु गुरूणि लघुषु लघूनि कृच्छ्रातिकृच्छ्रं चान्द्रायणमिति सर्वप्रायश्चित्त सर्वप्रायश्चित्तम्।

*Homas*, and read the *Upaniṣads*, the *Vedānta*, the *Saṁhitās* forming the sub-divisions of the *Vedas*, and the *Madhuvāta*, *Aghamarṣaṇam*, *Atharvaśiras*, *Rudrādhyāyam*, *Puruṣa-Sūktam*, *Rajan-Rauhin Sāman*, *Rathāntaram*, *Puruṣagatim*, *Mahānāmnīm*, *Mahā-Vairājam*, *Mahādivākīrtyam*, *Bahiṣpavamānam*, *Kuṣmāṇḍam*, *Pāvamānīm*, *Sāvitrīm*, and any of the *Yeṣtya Sāma Mantras*. One's sins may be absolved by one's living simply on water, by abjuring all food except leaves of edible plants or trees, by living only on barley diet, by licking gold, by drinking melted butter of *Soma*-Juice, or by eating only fruits.

A pilgrimage to any of the sacred pools or rivers, or a sojourn to a hermitage, mountain, or pasturage is purifying in its effect. Observence of perfect continence, truthfulness, touching of water, fasting and lying down on the ground in wet cloths, are what constitute *Tapasyā*. Gifts of good, cows, clothes, horses, lands, sesame seeds, melted butter, and food should be made. Twelve months, four months, three months, two months, one month, or twenty-four days, twelve days, six days, or one entire day and night should be respectively understood as terms of penitential penances. Any of the aforesaid measures of atonement should be adopted according to the nature of the place at which a person atones for his guilt. The austerity of these penances should be proportionate to the heinousness of one's sin. The practice of a *Kṛccham*, *Ati-kṛccham*, *Kṛcchāti-kṛccham*, or *Cāndrāyaṇam* penance should be regarded as a sufficient atonement for all kinds of sin.

*इति गौतमीये धर्म्मशास्त्रे एकोनविंशोऽध्यायः ॥ १९ ॥*

## CHAPTER XX

## विविधपापानांकर्मविपाकवर्णनम्

अथ चतुःषष्टिषु यातनास्थानेषु दुःखान्यनुभूय तत्रेमानि लक्षणानि भवन्ति । ब्रह्महाद्र-कुष्ठी, सुरापः श्यावदन्तो, गुरुतल्पगः पङ्ग्वन्धः, स्वर्णहारी कुनखी, श्वित्री वस्त्रापहारी हिरण्यहारी दर्दुरी, तेजोऽपहारी मण्डली स्नेहापहारी क्षयी, तथाजीर्णवानन्नापहारी, ज्ञानापहारी मूकः, प्रतिहन्ता गुरोरपस्मारी, गोघ्नो जात्यन्धः, पिशुनः पूतिनासः, पूतिवक्तस्तु सूचकः, शूद्रोपाध्यायः श्वपाकस्त्रपुसीसचामरविक्रयी मद्यप, एकशफविक्रयी मृगव्याधः, कुण्डाशी भृतकश्चैलिको वा नक्षत्री चार्वुदी, नास्तिको रङ्गोपजीव्यभक्ष्यभक्षी गण्डरी, ब्रह्मपुरुषतस्कराणां देशिकः पिण्डितः षण्डो महा-

SINNERS, after suffering torments at sixty four different places of torture, are respectively reborn with the following physical deformities, or diseases. A Brāhmaṇicide is reborn as phagedenic lepor, a drunkard is reborn with black teeth, and a defiler of his preceptor's bed is reborn as a congenital blind or maimed person. A gold-stealer suffers from bad nails at his next incarnation, a cloth-stealer is punished with psoriasis, a fire-stealer is punished with ring-like patches of eruptions on his skin, an oil-stealer is punished with pthisis, a gold-stealer is afflicted with ring-worm, a stealer of edible things is afflicted with indigestion, and a knowledge-stealer is punished with dumbness at their next birth. A man who kills his own preceptor is tormented with epileptic fits at his next incarnation. A cow-killer is reborn as a blind individual, a tell-tale is reborn as one with putrid nose, and a poisoner of other men's ears is tormented with fetour in his mouth at his next birth. A teacher of *Śūdra* students is reborn as a *Caṇḍāla*. A seller of lead, of brass, or of Chowries is afficted with the vice of drunkness at his next rebirth. A seller of animals with unbifurcated hoops is sure to be born in the womb of a female huntress at his next

पथिक गण्डिकश्चाण्डालो पुक्कसी गोष्ववकीर्णी मध्वामेही, धर्म्मपत्नीषु स्यान्मैथु-नप्रवर्त्तकः खल्वाटसगोत्रसमयस्त्र्यभिगामी पितृमातृभगिनीस्त्र्यभिगाम्यावीजितस्तेषां कुब्जकुण्ठमण्डव्याधितव्यङ्गदरिद्राल्पायुषोऽल्पबुद्धयश्चण्ड पण्डशैलूष-तस्कर परपु-रुष-प्रेष्यपर- कर्मकराः खल्वाटचक्राङ्गसङ्कीर्णाः क्रूरकर्म्माणः क्रमशश्चान्त्याश्चोपप-द्यन्ते तस्मात् कर्त्तव्यमेवेहप्रायश्चित्तं विशुद्धैर्लक्षणैर्जायन्ते धर्म्मस्य धारणादिति धर्म्मस्य धारणादिति ।

incarnation. A partaker of a *Kuṇḍās* boiled rice is reborn in a family of menial servants. An astronomer suffers from tumours at his next birth, an atheist is reborn as a professional actor, an eater of interdicted articles of fare is tormented with boils and tumours at his next birth, a guide to a stealer of men or of the *Vedas* is reborn as an eunuch, and a carnal knower of a cow, or of a *Caṇḍālī* or *Pukkasī* woman is afflicted with diabetes at his next birth. A husband, who induces own virtuous wife to lie with another man, is reborn as a blind individual. A person who carnally knows a courtesan or a woman of his own *Gotra*, as well as he who holds incest with his own father's or mother's sister, is successively reborn as a haunch back, dwarf, insane, diseased, deformed, indigent, short-lived, foolish, irascible, worthless, thievish, carrying out other men's behests, bald-pated, and miscreant person in low and vulgar families. Hence one should atone for one's sin. Atonement preserves one's virtues infact and helps one to be reborn with commendable attributes and physical traits.

*इति गौतमीये धर्म्मशास्त्रे विंशोऽध्यायः ॥ २० ॥*

# CHAPTER XXI

## सर्वपातकेशुशान्तिवर्णनम्

त्यज्येत् पितरं राजघातकं शूद्रायाजकं वेदविप्लावकं भ्रूणहनं यश्चान्त्यावसायिभिः सह संवसेदन्त्यावसायिन्या वा तस्य विद्यागुरुन् योनिसम्बन्धांश्च सन्निपात्य सर्व्वाण्युदकादीनि प्रेतकर्म्माणि कुर्य्युः पात्रञ्चास्य विर्य्यस्येयुः । दासः कर्म्मकरो वावकरादमेध्यपात्रमानीय दासी घटान् पूरयित्वा दक्षिणामुखः पदा विपर्य्यस्येदमनुदकं करोमीति नामग्राहस्तं सर्व्वेऽन्वालभेरन् प्राचीनावीतिनो मुक्तशिखा विद्यागुरवो योनिसम्बन्धाश्च वीक्षेरन्नप उपस्पृश्य ग्रामं प्रविशन्ति । अत ऊर्द्ध्वं तेन सम्भृष्य तिष्ठेदेकरात्रं

A MAN should renounce a father who is a regicide, or an insulter of the *Vedas,* or attends on *Śudras* as a priest or procures abortions. Teachers and marriage-relations of a man, who mixes freely with *Śudra* men and women of *Antyāvasāyin* class, should assemble together to interdict the offering of libations of water unto his spirit, after death No funeral rites should be done unto him after his death, and the vessels to be used in the course of this interdicting rite should be of a defiling character. Slaves or servants should be sent to a town for fetching such polluted vessels. Then a slave girl should be ordered to fetch a pitcher full of water, and the man to be interdicted should be caused to stand with his legs apart, and with his face turned towards the south. Then the congregated persons shall loudly utter, "let us interdict the offering of libations of water unto this man." So saying they will mention the name of the interdicted individual and catch hold of one another's arms. His teachers and marriage relations, after having performed *Ācamanam* in the manner the *Prāhināvali,* shall cast a look at his face and enter the village by a separate path.

जपन् सावित्रीमज्ञानपूर्व्वं ज्ञानपूर्व्वञ्चेत् त्रिरात्रम्। यस्तु प्रायश्चित्तेन शुध्येत् तस्मिन् शुद्धे शातकुम्भमयं पात्रं पुण्यतमाद्ध्रदात् पूरयित्वा स्रवन्तीभ्यो वा त इनमप उपस्पर्शेयुः। अथास्मै तत्पात्रं दद्युस्तत् सम्प्रतिगृह्य जपेच्छान्ता द्यौः शान्ता पृथिवी शान्तं शिषमन्तरीक्षं यो रोचनस्तमिह गृह्णामीत्येतैर्यजुभिः पावमानीभिस्तरत्समन्दीभिः कुष्माण्डैश्चाज्यं जुहुयाद्धिरण्यं ब्राह्मणाय वा दद्याद्गामाचार्य्याय। तस्य तु प्राणान्तिकं प्रायश्चित्तं सं कृतः शुध्येत्। तस्य सर्व्वाण्युदकादीनि प्रेतकर्म्माणि कुर्य्युरेतदेव शान्त्युपदकं सर्व्वेषूपपातकेषूपपातकेषु।

He, who unknowingly speaks to such a person after the ceremony of formal interdiction, should regain his purity by repeating the *Sāvitrī Mantra* for a whole night in a standing posture, while having knowingly conversed with him, he should repeat standing the *Sāvitrī Mantram* for three consecutive nights. In the event of his agreeing to do the necessary expiating penance, a golden pitcher should be caused to be filled with the water of a holy lake and the interdicted person should be sprinkled over with water out of that. After that, the same pitcher should be successively made over to, and taken back from, the penitent, and the attending priest should recite the *Śāntam Dyauḥ, Śāntā Prithivī, etc., Mantram* from the *Yajur Veda*. After that, libations of melted butter should be cast in the sacred fire by reciting the *Pāvamānīm, Taratsamandī* and *Kuṣmāṇḍa Mantras*. As an alternative gold should be gifted to a *Brāhmaṇa* and a cow to an *Ācārya*. He, in respect of whom expiation by death has been laid down, should do the proper penance and atone for his sin with his life. All funeral rites should be duly done unto his spirit after his death. Sprinkling of bliss-giving water over the penitent is laid down in respect of all minor delinquencies.

*इति गौतमीये धर्म्मशास्त्रे एकविंशोऽध्यायः ॥ २१ ॥*

# CHAPTER XXII

## निषिद्धकर्मणाजन्मान्तरेविपाकवर्णनम्

ब्रह्महः सुराप-गुरुतल्पग-मातृपितृयोनिसम्बन्धगस्तेननास्तिक-निन्दितकर्माभ्यासिपतितात्यागयपतितत्यागिनः पातकसंयोजकाश्च तैश्चाब्दं समाचरन्। द्विजातिकर्म्मभ्यो हानिः पतनं परत्र चासिद्धिस्तामेके नरकं। त्रीणि प्रथमान्यनिद्देश्यानि मनुना स्त्रीव्यगुरुतल्पगः पततीत्येके भ्रूणहनि हीनवर्णसेवायाञ्च स्त्री पतति कौटसाक्ष्यं राजगामिपैशून गुरोरनृताभिशंसनं महापातकसमानि। अपाङ्क्त्यानां प्रागदुर्व्वलाद्गोहन्त-

BRĀHMIṆICIDES, drunkards, men who defile the bed of their won *Gurus*, as well as persons who carnally know any female relations on their father's or mother's side atheists,, miscreants, and men, who do not renounce the degraded or keep their company, should be regarded as degraded persons.

Those, who associate with these (degraded) persons for a year, become themselves degraded. Degradation or fall in these instances means deprivation of the rights and privileges of a *Brāhmaṇa*, and a degraded status in the next world. According to certain authorities. "Degradation" spells as hell. *Manu* has not included the first three of these heinous sins regarding woman within his list of sinful acts. Several authorities aver that a procurer of abortions, even if he does not defile the bed of his preceptor, should be regarded as *Mahāpātakin*. A woman, by carnally knowing a man, inferior to her in caste, becomes degraded. Bearing false witness, malice shown towards one's own king, and speaking falsehood to one's preceptor, should be regarded as acts equal to *Mahāpātakas* in their atrociousness. of *Brāhmaṇas* who are not competent to sit in the same row with other good *Brāhmaṇas* (*Apāṅkteyas*), beef eaters, denouncers of the Vedas, *Avakīrṇas* and those who have renounced the use of vedic *Mantras* or of sacred *Gāyatrī*, should be regarded as *Upapātakins* (minor sinners) *Ṛtviks* or teachers, attending as priest at any

ब्रह्मोज्भक्त्यनन्त्रकृदवकीर्णपतितसावित्रीकेषूपपातकं, याजनाध्ययनादृत्विगाचार्यौ पतनीयसेवायाञ्च हेयावन्यत्र हानात् पतति। तस्य च प्रतिग्रहीतेत्येके। न कर्हिचिन्मातापित्रोरवृत्तिदायन्तु न भजेरन्। ब्राह्मणाभिशंसने दोषस्तावान् द्विरनेनसि दुर्ब्बलहिंसायामपि मोचने शक्तश्चेत्। अभिक्रध्यावगोरणं ब्राह्मणस्य वर्षशतमस्वर्ग्यं, निर्घाते सहस्रं, लोहितदर्शने यावतस्तत्प्रस्कन्द्य पांशून् संगृहणीयात्।

religious ceremony undertaken by any of these individuals, or giving instructions to any of them in scriptural knowledge, should be looked down upon by the society, and any should be held as degraded under certain circumstances. According to certain authorities, people who receive gifts from any of these people should be regarded as degraded. But no sin appertains to parents in receiving gifts from degraded sons, but degraded sons are disqualified from inheriting properties coming down from their parents. By falsely calumniating a *Brāhmaṇa* in society, one becomes equally degraded (as any of the aforementioned persons). By casting a false obloquy upon an innocent *Brāhmaṇa*, one acquires twice as much demerit as a calumniator of the foregoing type. A capable man that looks with indifference at the oppression of a weak person by a strong one, when he can fully succor sucha distressed person, becomes doubly sinful. For rudely attacking or insulting a *Brāhmaṇa*, one is punished with a residence for a hundred years in hell. By thus assaulting a *Brāhmaṇa* one resides for a thousand years in hell. By drawing blood on his person one resides in hell as many number of years as the number of dusts with which he dusts his wound.

*इति गौतमीये धर्म्मशास्त्रे द्वाविंशोऽध्यायः ॥ २२ ॥*

# CHAPTER XXIII

## प्रायश्चितवर्णनम्

प्रायश्चित्तमग्नौ शक्तिर्ब्रह्मघ्नस्त्रिरवच्छादितस्य लक्ष्यं वा स्याज्जन्ये शस्त्रभृताम्। खट्वाङ्गकपालपाणिर्वा द्वादश संवत्सरान् ब्रह्मचारी भैक्षाय ग्रामं प्रविशेत् स्वकर्म्माचक्षाण:, पथोपक्रामेत् सन्दर्शनादार्य्यस्य। स्नानासनाभ्यां विहरन् सवर्णेषूदकोपस्पर्शी शुध्येत्। प्राणलाभे वा तन्निमित्ते ब्राह्मणस्य द्रव्यापचये वा त्र्यवरं प्रतिराज्ञोऽश्वमेधावभृथे वान्ययज्ञेऽप्यग्निष्टुदन्तश्चोत्सृष्टश्चेद्ब्राह्मणवधे। हंत्वापि आत्रेयाञ्चैवं गर्भे

A BRĀHMAṆICIDE, without in any way covering or shielding his body, shall thrice pass through a blazing fire, or shall make himself the target of a soldier in battle, or shall roam about begging for twelve years in the garb of a *Brahmacārin*, carrying a *Khattvāṅga* (club) and a human skull in his hands, confessing his guilt to the world. He shall turn away from the sight of an *Ārya*. A *Brāhmaṇicide*, by duly performing three ablutions, and by practising the *Āsanas* (postures of *Yoga*) at morning, noon, and evening, each day, shall perform the rite of *Ācamanam*, whereby he will regain his personal purity. As an alternative he shall thrice combat with a man, who has stolen all the possessions of a *Brāhmaṇa*, for the recovery thereof; and he shall be adjudged pure even if he dies in his attempt at recovering the goods of such *Brāhmaṇa*; or under the circumstance, he shall give to *Brāhmaṇa* that much money for the loss of which he contemplates to put an end to his life. A king, having killed a *Brāhmaṇa*, should regain his personal purity by performing an *Avabhṛtha* ablution after the celebration of a horse-sacrifice, or he should perform any other *Agnistut* sacrifice by way of atonement. Having killed a woman in her menses or pregnant woman in whom signs of pregnancy have not been fully patent, one should practise the foregoing kind of expiatory penance. A *Brāhmaṇa*, having killed a Kṣatriya, should practise, for six years, the most

चाविज्ञाते वा । ब्राह्मणस्य राजन्यवधे षड्वार्षिकं प्राकृतं ब्रह्मचर्य्यं ऋषभैकसहस्राश्च गादद्यात् । वैश्ये त्रैवार्षिकं ऋषभैकशताश्च गा दद्यात् । शूद्रे संवत्मृषभैकदशाश्च गा दद्यादनात्रेय्याञ्चैवं गाञ्च । वैश्यवन्मण्डूकनकुलकाकविवरचरमूषिकाश्च । हिंसासु चास्थिमतां सहस्रं हत्वानस्थिमतामनडुद्भारे च । अपि वास्थिमतामेकैकस्मिन् किञ्चिद्दद्यात् । षण्ढे च पलालभारः सीसमाषश्च, वराहे घृतघटः, सर्पे लौहदण्डो, ब्रह्म-

austere of penances, and at the close of that he should make the gift of a bullock and a thousand kine. Having killed a *Vaiśya*, he should practise, for three years, the same austerities, and make the gift of a bullock and a hundred kine. Having killed a *Śūdra*, a *Brāhmaṇa* should practise, for a year, the same austere *Brahmacaryam*, and make the gift of a bullock together with ten cows. The same expiatory penance should be practised for atoning the sin of killing a cow or a woman who has not menstruated.

Having killed a frog, ichneumon crow, she-mouse, or hole-dwelling animal, one should practise the same expiatory penance as laid down in respect of atoning the sin of a *Vaiśya*-killing. Having killed a thousand of such vertebrate animals as lizards etc., or a cart-load of such invertebrate vermins as bugs, leeches, lice, etc., one should practise the same expiatory penance as the foregoing one. As an alternative a smell gift should be made to a *Brāhmaṇa* for each animal destroyed. Having killed a eunuch, or a man with rudimentary (undeveloped) genitals, one should make the gift of a *Palāla* weight of lead and *Māṣa* pulse to a *Brāhmaṇa*. Having killed a boar, one should make the gift of a pitcherful of clarified butter to a *Brāhmaṇa*. Having killed a serpent, one should make the gift of an iron rod to a *Brāhmaṇa*. Having killed a *Brahmavandhu* (nominal *Brāhmaṇa*) woman, one should make the gift of an animal to *Brāhmaṇa*, whereas no such expiatory gifts should be made after having killed a *Veṇujīvin* (one who lives by making bamboo-made articles). Having committed homicides out of greed for wealth, food, or beddings, one should practise *Brahmacaryam* for a couple of years for each act of mankilling. Having killed an individual, attached to another man's wife, one should practise *Brahmacaryam* for three years in succession. Having picked up an article belonging to a *Śrotriya*, one should return it to its owner, or

वन्ध्वाञ्च ललनायां जीवोवैशिकेन किञ्चित्तल्पान्नधनलाभवध्रेषु पृथग्वर्षाणि द्वे, परदारे त्रीणि। श्रोत्रियस्य द्रव्यलाभे चोत्सर्गो यथास्थानं वा गमयेत्। प्रतिसिद्धमन्त्रसंयोगे सहस्त्रवाक् चेदग्न्युत्सादिनिराकृत्युपपातकेषु, चैवं स्त्री चातिचारिणी गुप्ता पिण्डन्तु लभेत। अमानुषीषु गोवर्ज्जं स्त्रीकृते कुष्माण्डैर्घृतहोमो घृतहोमः।

renounce its possession. Having uttered a thousand words in combination with an interdicted *Mantra,* one should perform an *Agnyutsāde* or *Nirākṛti* penance, which is the atonement for all *Upapātakas* (minor-sins). A false wife should be kept imprisoned in a room, on an allowance of daily sustenance. Having held incest with a female beast, other than a cow, one should recite the *Kuṣmāṇḍa Mantram,* and perform a *Homa* with libations of melted butter.

*इति गौतमीये धर्म्मशास्त्रे त्रयोविंशोऽध्यायः ॥ २३ ॥*

# CHAPTER XXIV

## महापातकप्रायश्चितवर्णनम्

सुरापस्द ब्राह्मणस्योष्णामासिञ्चेयुः सुरामास्ये मृतः शुध्यदमत्या पाने पयोघृतमुदकं वायुं प्रतिव्यहं तप्तानि सकृच्छ्रस्ततोऽस्य संस्कारः। मूत्रपुरीषरेतसाञ्च प्राशने श्वापदोष्ट्रखराणाञ्चाङ्गस्य ग्राम्यकुक्कुटशूकरयोश्च गन्धाघ्राणे सुरापस्य प्राणायामो घृतपाशनञ्च पूर्व्वैश्च दष्टस्य (दृष्दृस्य) । तल्पे लोहशयने गुरुतल्पगः शयीत सूर्म्मीं वा ज्वलन्तीं श्लिष्येल्लिङ्गं वा सवृषणमुत्कृत्याञ्जलावाधाय दक्षिणाप्रतीचीं व्रजेदजिह्मा शरीरनिपातान्मृतः शुध्येत। सखीसयोनिसगोत्राशिष्यभार्य्यासु स्नुषायां गवि च तल्पसभोऽवकर इत्येके श्वभिरादायेद्राजा निहीनवर्णगमने स्त्रियं प्रकाशं पुमांसं

HOT wine should be poured into the mouth of a *Brāhmaṇa*, addicted to wine, until he dies; such a death is the only atonement for his sin. Having unknowingly taken wine, *Brāhmaṇa* should practise a *Tapta-kṛccham* penance by living for three days on each of the following substances, *viz.*, milk, melted butter, water and air; and after that, he should be again initiated with the thread. Having eaten any excrementitious matter, or semen, or the flesh of a camel, ass, domesticated pig or cock, or of a wild beast, or having smelled the smell of wine coming out of the mouth of a drunkard, one should live on melted butter (for a day) and practise *Prāṇāyāma*. The same expiatory penance should be practised for taking anything bitten by any of the foregoing animals. A man, who has defiled the bed of his elder or preceptor, should lie down on a red hot bed of iron, or he should be make to embrace a hot iron image of a female, or he should cut his genitals, and holding them in his united palms, should walk towards the south-west quarter, until he drops down dead from bleeding. Such a death absolves him of his sin. This penance should be likewise practised by one after having caranlly known

खादयेद्यथोक्तां वा गर्द्दभेनावकीर्णी निर्ऋतिं चतुष्पथे यजते तस्याजिन मूर्द्धवालं परिधाय लोहितपात्रः सप्त गृहान् भैक्षं चरेत् कर्म्माचक्षाणः संवत्सरेण शुध्येत्। रेतस्कन्दने भये रोगे सुप्तेऽग्नीन्धनभैक्षचरणाणि सप्तरात्रं कृत्वाज्यहोमः साभिसन्धेर्व्वा रेतस्याभ्यां सूर्य्याभ्युदिते ब्रह्मचारी तिष्ठेदह रहर्भुञ्जानोऽभ्यस्तमिते च रात्रिं जपन् सावित्रीमशुचिं दृष्ट्वादित्यमीक्षेत प्राणायामं कृत्वाभोज्यभोजनेऽमेध्यप्राशने वा

one's son's wife, or the wife of a friend disciple or cognate, or after having held incest with a cow. According to several authorities, the atonement in these cases is same as what has been laid down in respect of an *Avakīrṇī.* A woman of a superior caste, having been found guilty of illicit intercourse with a man of an inferior caste, the king of the country shall cause her to be torn alive by dogs at a public place, or the guilty man should be dealt with in the same manner. An *Avakīrṇī* (vow-breaker) should by sacrificing an ass; then clad in the skin of that ass from the surface of which hairs have not been removed and carrying a red alms-bowl, he should live by daily begging alms at the doors of seven men, confessing his guilt to the world, all the time. After thus living for a year, he should be judged pure again. An emission of one's semen during sleep, or out of fright, or on account of a disease should be atoned for by begging for seven days in the manner of an *Agnindhan,* and by performing a *Homa* with libations of melted butter. An act of masturbation should be atoned for in the two following ways. Observing perfect continence, a masturbator should stand up from sunrise to sunset and take a single meal, each day, and mentally repeat the *Gāyatrī mantra,* all night long. Having seen any impure thing, one should look at the sun and practise a *Prāṇāyāma.* Having eaten any inpure or interdicted article of fare, one should take a good purgative, and after the cleansing of his stomach he should fast for three days; or without striving to come by any food he should live on ripe fruits, just of themselves fallen [from trees], and before they are siezed by any five-nailed animal.

After vomitting, one should drink clarified butter Having used any angry word, or falsely and maliciously to any body, one should practise severe austerities, for three days. Having spoken a falsehood, one should perform a *Homa* by reciting the

निष्पुरीषीभावस्त्रिरात्रावरीमभोजनं सप्तरात्रं वा स्वयं शीर्णान्युपयुञ्जानः फलान्यनतिक्रामन् प्राक्पञ्चनखेभ्यश्छर्दिर्दनो घृतप्राशनञ्चाक्रोशनृतहिंसासु त्रिरात्रं परमन्तपः सत्यवाक्ये चेद्वारुणीपावमानीभिर्होमो विवाहमैथुननिर्म्मातृसंयोगेष्वदोषमेकेऽनृतं न तु खलु गुर्व्वर्थेषु यतः सप्त पुरुषानितश्च परतश्च हन्ति मनसापि गुरो नृतं वदन्नल्पेष्वप्यर्थेष्वन्त्यावसायिनीगमने कृच्छ्राब्दोऽमत्या द्वादशरात्रमुदक्यागमने त्रिरात्रं त्रिरात्रम् ।

*Vāruṇī, Pāvamānī Mantram.* Certain authorities aver that, a lie is no lie it spoken for bringing about a matrimonial alliance, or the union of a man and a woman. But the slightest false-hood should not be spoken to a preceptor, in asmuch as a small lie in such a case leads the seven generations of the speaker to hell. For one year a *Kṛccha Vratam* penance should be practised for atoning the sin of one's going unto an *Antyāvasāya* woman. An unwitting intercourse, under the circumstance, calls for a practice of the same penance for twelve days. Having visited a woman in her menses, one should practise a *Kṛccha Vratam,* for three days.

इति गौतमीये धर्म्मशास्त्रे चतुर्विंशोऽध्यायः ॥ २४ ॥

# CHAPTER XXV

## रहस्यप्रायश्चितत्त्वर्णनम्

रहस्यं प्रायश्चित्तमविख्यातदोषस्य चतुर्ऋचं तरत्समन्दीत्यप्सु, जपेदप्रतिग्राह्य प्रतिजिघृक्षन् प्रतिगृह्य वाभोज्यं बुभुक्षमाणः पृथिवीमावपेदृत्वन्तारमण उदकोपस्पर्शनाच्छुद्धिमेके स्त्रीषु पयोव्रतो वा दशरात्रं घृतेन द्वितीयमद्भिस्तृतीयं दिवादिष्वेकभक्तको जलक्लिन्नवासा लोमानि नखानि त्वचं मांसं शोणितं स्नाय्वस्थिमज्जानमिति होम आत्मनो मुखे मृत्योरास्ये जुहोमीत्यन्ततः । सर्व्वेषामेतत् प्रायश्चित्तं भ्रूणं हत्यायाः ॥

A PERSON, who has got no notoriety as a sinner, should practise an expiatory penance in secret. Having received the gift of an interdicted article, or having felta desire for accepting such a gift, one should recite, standing in water, the four *Ṛks* beginning as *Tarut Samandī*, etc. Having felt a desire for eating an interdicted article of fare, one should make a gift of land. Having visited a woman in her menses, a man should recover his purity by simply bathing. Several authorities aver that, the penitent, under the circumstance, should live on milk regimen, for ten days, or live on simple water for two or three days. A procurer of abortions should take a light meal in the forepart of the day, and then clad in wet clothes, should perform a *Homa*, saying that, "I offer oblations unto hairs, nails, skin, flesh, blood, ligaments and bones (of the destroyed fetus) and unto the mouth of death and myself." According to several authorities, drunkards, *Brāhmaṇicides*, gold-stealers and defilers of their preceptors beds should perform a *Mahā Vyāhṛti Homa* by reciting the *Mantra*, "extinguish my sin, O fire," or by casting libations of melted butter in the sacrificial fire by reciting the *Kuṣmāṇḍa Mantram*, or practise the aforesaid expiatory penance, or practise *Prāṇāyāma*, and thereafter bathe and recite the *Aghamarṣaṇam Sūktam*. The last named measure is equally purifying as an *Avabhṛtha* abultion

तथान्य उक्तो नियमोऽग्ने त्वं वारयेति महाव्याहृतिभिर्जुहुयात् कुष्माण्डैश्वाज्यं तद्व्रत एव वा ब्रह्महत्यासुरापानस्तेयगुरुतल्पेषु प्राणायामैः स्नातोऽघमर्षणं जपेत् सममश्वमेधावभृथेन सावित्रीं वा सहस्रकृत्व आवर्त्तयन् पुनीतेहैवात्मानमन्तर्ज्जले वाघमर्षणं त्रिरावर्त्तयन् पापेभ्यो मुच्यते मुच्यते।

made after the celebration of a horse-sacrifice. As an alternative, those individuals (drunkards, etc.,) should recite the *Gāyatrī* a thousand times. Sunk in water, a sinner should thrice repeat the *Aghamarṣaṇam Sūktam*, which tends to extinguish all sin.

*इति गौतमीये धर्म्मशास्त्रे पञ्चविंशोऽध्यायः ॥ २५ ॥*

# CHAPTER XXVI

## प्रायश्चितवर्णनम्

तदाहुः कतिधावकीर्णी प्रविशतीति मरुतः प्राणेनेन्द्रं वलेन वृहस्पतिं ब्रह्मर्च्चसेनाग्निमेवेतरेण सर्व्वेणेति सोऽमावास्यायां निश्यग्निमुपसमाधाय प्रायश्चित्ताज्याहुतीर्जुहोति-कामावकीर्णोऽस्म्यावकीर्णोऽस्मि कामकामाय स्वाहा कामातिमुग्धोऽस्म्याभि-मुग्धोऽस्मि कामकामाय स्वाहेति समिधामाधयानुपर्य्यक्ष्य यज्ञवास्तु कृत्वोपस्थाय सन्मासिञ्चत्वित्येतया त्रिरुपतिष्ठेत त्रय इमे लोका एषां लोकानामभिजित्या अभिक्रान्त्या इत्येतदेवैकेषां कर्म्माधिकृत्ययोः पूत इव स्यात् स इत्थं जुहुयादित्थमनु-

THEN they discoursed on the places where the different portions of the vow of an *Avakirṇi* merge in after the vow is broken. The vital energy of an *Avakirṇī* merges itself in the Maruts, his strength enters the self of Indra, his *Brāhmaṇic* energy resorts to Vṛhaspati, and the rest lie concealed in Agni. Hence he should install the sacred fire on the night of the new moon, and cast libations of clarified butter in it by way of expiation (saying as follows):—"Out of lust I have borken this vow, out of lust I have carnally known a woman while practising *Brahmacharyam*, (*lit*. become an *Avakirṇi*) I offer these libations unto *Kāma-Kāma*, I was over-whelmed, by lust, my reason was overclouded. I offer these libations of melted butter unto *Kāma-Kāma*. Passion got the upper-hand of my soul, I was over-whelmed, I offer these libations of melted butter unto *Kāma-Kāma*. He should day down the sacrificial twigs by reciting these *Mantras*, and having sprinkled water over them, he should construct the sacrificial platform (*lit*. places) and stand by it. Then he should thrice recite the *Ṛk*, running as *Sanmāsincatu*. Then having recited the *Ṛk*, (commencing as) *Traya Ime Lokā* (These three regions) he should regain his purity and religious privileges through the purity and privileges of every one residing

मन्त्रयेद्गुरो दक्षिणेति। प्रायश्चित्तामविशेषादनार्ज्जवपैशुन-प्रतिषिद्धाचारानाद्य प्राशनेषु। शूद्रायाञ्च रेतः सिक्त्वा योनौ च दोषवति कर्म्मण्यभिसन्धिपूर्वेष्वविङ्गाभिरप उपस्पृशेद्वारुणीभिरन्यैर्वा पवित्रैः प्रतिषिद्धवाङ्मनसयोरपचारे व्याहृतयः सङ्ख्याताः पञ्च सर्वास्वपो वाचामेदहश्च आदित्यश्च पुनातु स्वाहेति प्रातः रात्रिश्च मा वरुणश्च पुनात्विति सायमष्टौ वा समिधमादध्याद्देवकृतस्येति हुत्वैवं सर्वस्मादेनसो मुच्यते मुच्यते।

therein. Thus one should perform the *Homa*, and thus these *Mantras* should be recited, after which a cow should be gifted to a *Brāhmaṇa*. This penance should be likewise practised by one who has acted in a crooked or miserly way, or has done any of the interdicted acts, or has eaten any of the interdicted food. Having cast one's seed in a *Śūdra* woman, or having eaten any interdicted food, one should take an ablution by reciting the *Vāruṇī Mantra* or any other sacred *Mantra* of the *Vedas*. Having sinned with tongue or mind, one should, after reading the five *Mahā Vyāhṛtis* in the morning, read the *SarvāSvapo Vācā*, etc., and the *Ṛk* running as *Rātriśca Mā Varuṇaśca*, etc., in the evening, or perform a *Homa* by casting eight sacrificial twigs in the fire with the recitation of *Devakṛtasya*, etc., *Mantra*; whereby one would be absolved of all sin.

इति गौतमीये धर्मशास्त्रे षड्विंशोऽध्यायः ॥ २६ ॥

# CHAPTER XXVII

## कृच्छ्रव्रतविधिवर्णनम्

अथातः कृच्छ्रान् व्याख्यास्यामो । हविष्यान् प्रातराशान् भुक्त्वा तिस्रो रात्रीर्नाश्नीयादथापरं त्र्यहं नक्तं भुञ्जीत अथापरं त्र्यहं न कञ्च न याचेदथापरं त्र्यहमुपवसेत् तिष्ठेदहनि, रात्रावासीत । क्षिप्रकामः सत्यं वदेदनार्यैर्न सम्भाषेत, रौरवयौधाजिने नित्यं प्रयुञ्जीतानुसवनमुदकोपस्पर्शनमापोहिष्ठेति तिसृभिः पवित्रताभिर्म्मार्ज्जयेत् हिरण्यवर्णाः शुचयः पावका इत्यष्टाभिः । अथोदकतर्पणं ॐ नमो हमाय मोहमाय संहमाय धुन्वते तापसाय पुनर्वसवे नमो नमो, मोञ्ज्यायोर्म्याय वसुविन्दाय सर्वविन्दाय नमो नमः, पाराय सुपाराय महापाराय पारयिष्णवे नमो नमो, रुद्राय पशुपतये महते देवाय त्र्यम्बकायैकचराधिपतये हवाय शर्व्वायेशानायोग्राय वज्रिणे घृणिने कपर्द्दिने नमो नमः सूर्य्यायादित्याय नमो नमो, नीलग्रीवाय शितिकण्ठाय नमो नमः, कृष्णाय पिङ्गलाय

NOW I shall dicourse on the mode of practising the *Kṛccha* (most austere) penances. Take a *Haviṣya* meal in the morning on the first day, then fast for three successive days. After that, take a single meal at night and do this for three successive nights, then for three days live on what is obtained without solicitation, and after that fast, for three days more. A penitent shall remain standing in days, and pass the nights sitting, during the entire term of the penance. He shall content himself .with little, speak nothing but perfect truth, adjure the company of the uncivilised (*Anāryas*) and use the skin of a *Ruru* or *Yaudha* deer. At each bath he should consecrate and touch the water by reciting the *Āpohiṣṭhā Mantra* and thereafter perform the *Tarpaṇam* by offering libations of water to the following deities, as obeisance to *Homa*, to *Mohama*, and to the bow-wielding one (*Pināka-hasta*), etc. These *Mantras* should be likewise used in conection with rites of *Homa* and *Sūryopasthānam* (invocation of the sun). Then after the expiry

नमो नमो, ज्येष्ठाय श्रेष्ठाय वृद्धायेन्द्राय हरिकेशायोद्ध्वरितसे नमो नमः, सत्याय पावकाय पावकवर्णाय कामरूपिणे नमो नमो, दीप्ताय दीप्तरूपिणे नमो नमस्तीक्ष्णरूपिणे नमो नमः, सौम्याय सुपुरुषाय महापुरूषाय मध्यमपुरुषायोत्तमपुरुषाय ब्रह्मचारिणे नमो नमश्चन्द्रललाटाय कृत्तिवाससे पिनाकहस्ताय नमो नमः इति। एतदेवादित्योपस्थानमेता एवाज्याहुतयो ; द्वादशरात्रस्यान्त चरु श्रपयित्वैताभ्यो देवताभ्यो जुहुयात् अग्नये स्वाहा, सोमाय स्वाहाग्नीषोमाभ्यामिन्द्राग्निभ्यामिन्द्राय विश्वेभ्यो देवेभ्या ब्रह्मणे प्रजापतये अग्नये स्विष्टिकृत इति ततो ब्राह्मणतर्पणम्। एतेनैवातिकृच्छ्रो व्याख्यातो यावत् सकृदाददीत तावदश्नीयादवभक्षस्तृतीयः स कृच्छ्रातिकृच्छ्रः प्रथमं चरित्वा शुचिः पूतः कर्म्मण्या भवति। द्वितीयं चरित्वा यत्किञ्चिदन्यम्महापातकेभ्यः पापं कुरुते तस्मात् प्रमुच्यते। तृतीयं चरित्वा सर्वस्मादेनसा मुच्यते। अथैतास्त्रीन् कृच्छ्रान् चरित्वा सर्वेषु वेदेषु स्नाता भवति। सर्वैर्द्देवैर्ज्ञातो भवति यश्चैवं वेद यश्चैवं वेद।

of twelve days, penitent shall cause the sacrificial porridge (*Caru*) to be cooked, and perform a *Homa* by offering oblations of that *Caru* to several deities. The *Mantras* to be recited at the time of offering these oblations are, "obeisance to Agni, obeisance to Soma, obeisance to Agni and Soma, obeisance to Agni and Indra, obeisance to Indra, obeisance to Viṣvadevas, obeisance to of *Brāhmaṇa*, obeisance to Prajāpati, obeisance to Agni, and obeisance to Svishtikrit. After that, he should perform the rite of *Brahma-tarpaṇam*. By this we have described the process of practising the severest form of expiatory penances and austerities.

The second form of practising a *Kṛccha Vratam*, consists in one's living on articles, obtains without begging or solicitation. The third form consists in living on water. By practising the first form of penance one becomes pure, holy and competent to perform religious rites. A practice of the second form extinguishes all forms of sin, except the *Mahāpātakas*, whereas that of one of the third form grants absolute absolution. A practice of any of these three forms of expiatory penances ranks equal in merit with an ablution made after the study of all the *Vedas*. He, who is cognisant of this fact, becomes favoured of the gods.

*इति गौतमीये धर्म्मशास्त्रे सप्तविंशोऽध्यायः ॥ २७ ॥*

# CHAPTER XXVIII

## चान्द्रायणव्रतविधिवर्णनम्

अथातश्चान्द्रायणं. तस्योक्तो विधिः; कृच्छ्रे: वपनं व्रतं चरेत् श्वोभूतां पौर्णमासीमुपवसेदाप्यायस्व सन्ते पयांसि नवो नव इति चैताभिस्तर्पणमाज्यहोमोहविषश्चानुमन्त्रणमुपस्थानं चन्द्रमसो यद्देवादेवहेलनमिति चतसृभिराज्यं जुहुयाद्देवकृतस्येति चान्ते समिद्भिरो भूर्भुवः स्वस्तपः सत्यं यशः श्रीरुपं गिरौजस्तेजः पुरुषा धर्म्मः शिवः शिव इत्यतैर्ग्रासानुमन्त्रणं। प्रतिमन्त्रं मनसा नमः स्वाहेति वा। सर्वग्रासप्रमाणमास्याविकारेण

NOW I shall describe the process of practising *Cāndrāyaṇam*. Rules to be observed in practising this penance have been already set forth. In the *Kṛccha* form of *Cāndrāyaṇam,* a penitent should have his head cleanly shaved, and observe a fast on the day of the full moon. The rites of *Tarpaṇam, Ājya-Homa* (*Homa* done with libations of melted butter), consecration of the clarified butter and invocation of the moon, should be done by reciting the *Mantra,* running as *Apyāyasva Sante,* etc. Libations of clarified butter, should be cast in the sacred fire by reciting the four *Mantras* running as *Yaddevādevahelanam,* etc. Then a *Homa* should be performed by casting twigs of sacrificial trees in the fire with the accompaniment of *Deva Kṛtārtha,* etc., *Mantra*. The morsels of food should be consecrated by reciting the *Om, Bhūr, bhuvaḥ, Svastapaḥ Satyam Yaśaḥ Śrīrupam Giraujastejaḥ Puruṣa Dharma Śivaḥ Śivaḥ*. Then *Names Svāhā* should be mentally recited. The morsels of food should be made of a size as to admit of being easily introduced into the cavity of the mouth. These morsels should be made either of *Caru* (sacrificial porridge), or of articles obtained by begging, fried barley-powder, barley, leaves of edible plants, milk, melted butter, fruits, edible roots, bulbs, or of simple water; each preceding substance being held more meritorious than the one immediately following in it the order of enumeration. Such fifteen morsels of food should be taken on the day of full moon,

चरुभैक्षशक्तुकणयावकशाकपयोदधिघृतमूलफलोदकानि हवींषि। उत्तरोत्तरं प्रशस्तानि। पौर्णमास्यां पञ्चदश ग्रासान् भुक्त्वैकापचयेन परपक्षमश्नीयादमावास्यायामुपोष्यैकोपचयेन पूर्वपक्षं विपरीतमेकेषाम्। एष चान्द्रायणो मासो। माससमेतमाप्त्वा विपापा विपाप्मा सर्वमनो हन्ति। द्वितीयमाप्त्वा दश पूर्वान् दशावरानात्मानञ्चैकविंशं षड्क्तीश्च पुनाति। संवत्सरञ्चाप्त्वा चन्द्रमसः म सलोकतामाप्नोति सलोकतामाप्नोति।

and a penitent shall daily decrease the number of morsels by one during the dark fortnight, observing a perfect fast on the day of the new moon, and thereafter increasing the number of morsels by one, each day, till the day of the full moon. According to certain authorities this penance of *Cāndrāyaṇam* is completed in a single month. By practising it for a month, a penitent is absolved of all sin, by practising it for a couple of months he purifies his own spirit together with those of his ten immediate ancestors and descendants, and consecrates the row (*Paṅkti*) of *Brāhmaṇas* in which he sits down. By practising it continuously for a year, one ascends to the region of the moon.

*इति गौतमीये धर्म्मशास्त्रे अष्टाविंशोऽध्यायः ॥ २८ ॥*

# CHAPTER XXIX

## पुत्राणांसम्पतिविभागवर्णनम्

उर्द्ध्वं पितुः पुत्रा ऋक्थं भजेरन्। निवृत्ते रजसि मातृर्जीवतिर्चेच्छति सर्वं वा पूर्वजस्ये-तरान् विभृयात्। पूर्ववद्विभागे तु धर्म्मवृद्धिः। विंशतिभागो ज्येष्ठस्य मिथुनमुभयतो-द्युक्तो रथो गोवृषः। काणखोरकूटषण्डा मध्यमस्य। अनेकश्चेदविर्धान्यायसी गृहमनोयुक्तं चतुष्पदाञ्चैकैकं यवीयसः। समञ्चेतरत् सर्वंद्व्यंशी वा पूर्वजः स्यादेकै-कमितरेषामेकैकं वा धनरूपं काम्यं पूर्वः पूर्वो लभेत। दशतः पशूनां नैकशफः नैकशफानां वृषभोऽधिको ज्येष्ठस्य। वृषभषोडशा ज्यैष्ठिनेयस्य समं वा ज्यैष्ठिनेयेन

SONS shall divide among themselves the estates of their father, after his death. A father, on the cessation of the menstrual function of his son's mother, may divide his properties, in his life-time, among his sons, if he so desires it. A father may bequeathe his whole estate to his eldest son, providing mere maintenance to other sons, or leaving to them only properties enough to defray the costs of their subsistence. The merit of a divisioner of estates is increased by making such a partition. Twenty parts of a partitioned (paternal) estate, together with male and female slaves, domestic animals each possessing two rows of teeth, cars, cows and bullocks, should form the portion of an eldest son; blind, maimed, castrated animals, as well as those, that are deprived of the power of locomotion, should fall to the portion of a second, (*lit.* middle) son. In the event of his father dieing, possessed of a large number of sheep, a cart, paddy, iron (implements), together with a house and a quadruped should fall to the portion of a youngest son, and the rest of the property should be equally divided among all the sons. As an alternative, an eldest son shall take two parts, and the remaining sons shall take one part, each, of a partitioned paternal estate; or each successive son shall take one part less than a brother

यवीयसां। प्रतिमातृ वा स्ववर्गे भागविशेषः। पितोत्सृजेत् पुत्रिकामनपत्येऽग्निं प्रजापतिञ्चेष्ट्वास्मदर्थमपत्यमिति संवाद्याभिसन्धिमात्रात् पुत्रिकेत्येकेषां। तत् संशयान्नोपयच्छेदभ्रातृकाम्। पिण्डगोत्रऋषिसम्बन्धा ऋक्थं भजेरन्, स्त्री चानपत्यस्य। वीजं वा लिप्सेत देवरवत्यन्यतो जातमभागम्। स्त्रीधनं दुहितृणामप्रत्तानामप्रतिष्ठितानाञ्च। भगिनीशुल्कं सोदार्य्यणामूर्द्ध्वं मातुः पूर्वञ्चैके। संसृष्टविभागः प्रेतानां ज्येष्ठस्य संसृष्टिनि प्रेते असंसृष्टो ऋक्थभाक्, विभक्तजः पित्र्यमेव। स्वमर्ज्जितं

immediately his elder. An eldest son shall take ten parts of animals, one animal with bifurcated hoops, and a bullock. A son of an eldest son shall take a sixteenth part of the number of animals, or he shall take an equal share with his youngest uncle, or sons of different mothers (by a common father) shall take specific shares according to the difference of their mothers.

A sonless father shall give away his daughter in marriage, saying "her sons shall be my sons." Several authorities hold that mere entertainment of such a thought by a father in his mind will create the right of *Putrikā*. Hence, there is a prohibition regarding marrying a brotherless bride, inasmuch as the existence of *Putrikāship* in such a case may not be easily discovered. Persons related to a (deceased) individual by ties of *Gotra, Piṇḍa*, or spiritual clanship (*Ṛṣi*), may inherit the estates left by him. The estates of a childless person shall go to his wife after his death, or his widow shall seek for a son from his uterine brother. A son begotten on such a widow by any one except her deceased husband's brother shall not be competent to inherit the property of his mother's deceased husband. Unmarried daughters, not well-settled in life, shall inherit the *Strīdhanam* of their mother. Money-doweries obtained at the time of a sister's marriage shall go to her brothers after her mother's demise, or according to several authorities, they may take the money even during their mother's life-time. Estates left by a deceased individual should be first divided among persons living in commensality. On the death of an elder brother who had been living in commensality, a brother of his, living separate, shall inherit his property. A brother born after the partition (of his paternal estate) shall be an hair to his father's portion only, (and not to any subsequent accretions made thereto by his brothers.) Of brothers living in commensality and belonging to a joint-family, one happening to

वैद्याऽवैद्येभ्यः कामं भजेरन्। पुत्रा औरसक्षेत्रजदत्तकृत्तिमगूढोत्पन्नापविद्धा ऋक्थभाजः कानीनसहोद्पौनर्भवपुत्रिका पुत्रस्वयन्दत्तक्रीता गोत्रभाजश्चतुर्थांशभागिनश्चौरसाद्यभावे। ब्राह्मणस्य राजन्यापुत्रो ज्येष्ठो गुणसम्पन्नस्तुल्यांशभाक् ज्येष्ठांशहीनमन्यत्; राजन्यावैश्यापुत्रसमवाये स यथा ब्राह्मणीपुत्रेण। क्षत्रियाच्चेत् शूद्रापुत्रोऽप्यनपत्यस्य शश्रूषुश्चेकमेत वृत्तिमूलमन्तेवासविधिना। सवर्णापुत्रोऽप्यन्यायवृत्ता न लभेतैकेषां। श्रोत्रियो ब्राह्मणस्यानपत्यस्य ऋक्थं भजेरन्, राजेतरेषां

be a practising physician, while others are not physicians (*Avaidyas*), the physician brother shall be the owner of all the properties earned by him.

*Aurasa* (1), *Kṣetraja* (2), *Datta* (3), *Kṛtrima* (4), *Gūḍhotpanna* (5), and *Apaviddha* (6), all these (six) kinds of sons are competent to inherit their paternal properties. *Kānīna* (7), *Sahoda* (8), *Pauarbhava* (9), *Putrikā-putra* (10), *Svayamdatta* (11), and *Kīta* (12), sons inherit only the *Gotra* of their fathers, but they, in the absence of any *Aurasa*, etc., sons of their father, shall be deemed competent to inherit a quarter part of the estate left by him.

A good and eldest born son of a *Brāhmaṇa* father by a Kṣatriya mother shall take equal shares with a son begotten by his father on a *Brāhmaṇa* wife, but a son of a Kṣatriya mother, under the circumstances not possessed of the foregoing qualifications, shall not take the preference of an eldest born. Sons born of *Vaiśya* and Kṣatriya wives of a *Brāhmaṇa* testator, (*Dhani*) shall inherit his property according to shares and principles laid down before in connection with sons of *Brāhmaṇa* and Kshatriya wives of a *Brāhmaṇa*. A son, begotten by a Kṣatriya on a *Śudra* wife, shall inherit his property in the manner of a disciple, in the event of there being no other kinds of sons of his father, and on the proof his nursing him at his deathbed. A son begotten by a man on a wife belonging to the same caste with him (*Savarṇa*) shall be debarred from inherting shall be debarred from inheriting his peternal estates on his happing to lead an improper life. *Śrotriyas* should be regarded as heirs to estates left by childless *Brāhmaṇas*, while estates left by members of any other caste shall vest in the sovereign of a country. Idiots and eunuchs are entitled to maintenance only. A son of an idiotic father shall take a share like a son begotten on a *Śūdra* mother. Water,

**जडक्लीवौ भर्त्तव्यावपत्यं जडस्य भागार्हं शूद्रापुत्रवत् । प्रतिलोमासूदकयोगक्षेमकृता-न्नेष्वविभागः, स्त्रीषु च । संयुक्तास्वनाज्ञाते दशावरैः शिष्टैरुहवद्भिरलुब्धः प्रशस्तं कार्य्यम् । चतुरश्चतुर्णां पारगा वेदानां, प्रागुत्तमास्त्रय आश्रमिणः, पृथग्धर्म्मविदस्त्रय, एतान् दशवरान् परिषदित्याचक्षते । असम्भवे त्वेतेषाम् श्रोत्रियो वेदविच्छिष्टौ विप्रति-पत्तौ यदाह, यतोऽय प्रभमवो भूतानां हिंसानुग्रहयोगेषु । धर्म्मिणां विशेषेण स्वर्गं लोकं धर्म्मविदाप्नोति ज्ञानाभिनिवेशाभ्यामिति धर्म्मो धर्म्मः ।**

articles of confectionary or of culinary art, slave girls, and articles necessary for the purpose of practising *yoga* can never be partitioned. All matters of doubt should be submitted to the deliberations of at least ten honest, greedless, impartial men of wisdom of the following type, for settlement. Four of them must be *Brāhmaṇas* well-versed in the *Vedas*, one member of good conduct from each of the following orders *viz.*, *Brahmacārins*, house-holders and *Vānaprasthas* (forest dwelling hermits,) and three several turists, well read in the regulations (Law). A council consisting of ten members of the aforesaid types is called a *Pariṣad*. In the absence of a *Pariṣad*, all matters of dispute should be adjudicated according to the dicisions of good *Śrotriyas*, well versed in the Vedas, inasmuch as they are above all feelings of partiality or unjust oppression. By practising special virtues the virtuous go to heaven, culture of knowledge being the highest of them all.

THE END.

*इति गौतमीये धर्म्मशास्त्रे एकोनत्रिंशोऽध्यायः ॥ २९ ॥*

# दक्षसंहिता

# Dakṣa Saṁhitā

## CHAPTER I

## आश्रमवर्णनम्

सर्व्वधर्म्मार्थतत्त्वज्ञः सर्व्ववेदविदां वरः ।
पारगः सर्व्वविद्यानां दक्षो नाम प्रजापतिः ॥ १ ॥

THERE was a patriarch named Daksa, who was acquainted with the true import, of *Dharma* (religion) *Artha* (worldly profit), the foremost of all those conversant with the *Vedas*, and a perfect master of all forms of learning. (1)

उत्पत्तिः प्रलयश्चैव स्थितिः संहार एव च ।
आत्मा चात्मनि तिष्ठेत आत्मा ब्रह्मण्यवस्थितः ॥ २ ॥

Creation, universal dissolution, preservation and destruction take place of themselves and the soul abides in Brahman. (2)

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एतेषान्तु हितार्थाय दक्षःशास्त्रमकल्पयत् ॥ ३ ॥

A *Brahmacārin* (religious student) a *Gṛhastha* (householder), a *Vānaprastha* (forest-recluse) and a *Yatin* (hermit)—for all these, Dakṣa wrote his Institutes. (3)

जातमात्रः शिशुस्तावद्यावदष्टौ समा वयः ।
स हि गर्भसमो ज्ञेयो व्यक्तिमात्रप्रदर्शितः ॥ ४ ॥

As long as a boy does not attain to the age of eight, [he is known] as a new-born babe. He is to be known as an embryo, the difference [only] being that of his individuality. (4)

भक्ष्याभक्ष्ये तथा पेये वाच्यावाच्ये तथानृते ।
तस्मिन् काले न दोषोऽस्ति स यावन्नोपनीयते ॥ ५ ॥

In the period [that is during the period] that he is not invested with the sacred thread, there is no sin in a food and an interdicted edible, in drink, in what should be spoken or not, and in falsehood. (5)

उपनीतस्य दोषोऽस्ति क्रियामाणैर्विगर्हितैः ।
अप्राप्तव्यवहारोऽसौ यावत् षोडशवार्षिकः ॥ ६ ॥

By doing forbidden deeds, after being invested with the sacred thread, one commits a sin. As long as he is not sixteen years old, he is not entitled to follow an established rule or practice. (6)

स्वीकरोति यदा वेदं चरेद्वेदव्रतानि च ।
ब्रह्मचारी भवेत् तावदूर्द्ध्वं स्नातो भवेद्गृही ॥ ७ ॥

As long as one studies the *Vedas* and follows the Vedic observances, he is called a *Brahmacārin*. Thereafter, on being bathed, he becomes a householder. (7)

द्विविधो ब्रह्मचारी तु स्मृतः शास्त्रे मनीषिभिः ।
उपकुर्व्वाणकस्त्वाद्यो द्वितीयो नैष्ठिकः स्मृतः ॥ ८ ॥

Two classes of *Brahmacārin* have been mentioned by the wise in the *Smṛti*. The first is *Upakurvāṇaka* (a *Brāhmaṇa*, in a state of pupilage, who wishes to pass on to the state of a householder); the second is *Naiṣṭhika* (one who leads a life of perpetual celibacy. (8)

यो गृहाश्रममास्थाय ब्रह्मचारी भवेत् पुनः ।
न यतिर्न वनस्थश्च सर्व्वाश्रमविवर्जितः ॥९ ॥

He,—who after having adopted the life of a householder, becomes a religious student again,—is neither a *Yatin* nor a *Vānaprastha* but he is divorced from all the *Āśramas*. (9)

अनाश्रमी न तिष्ठेत्तु दिनमेकमपि द्विजः ।
आश्रमेण विना तिष्ठन् प्रायश्चित्तीयते हि सः ॥ १० ॥

A twice-born person should not live, even for a day without following any order. If he lives without following an order, he is required to perform a penitential rite. (10)

जपे होमे तथा दाने स्वाध्याये चरतेतु यः ।
नासौ तत्फलमाप्नोति कुर्व्वाणोऽप्याश्रमाच्च्युतः ।
त्रयाणामानुलोम्यं हि प्रातिलोम्यं न विद्यते ॥ ११ ॥

He,—who, divorced from an order, engages himself in recitation, or in the performance of *Homa*, or in making gifts, or in Vedic study,—does not reap the fruit thereof. (11)

प्रातिलोम्येन यो याति न तस्मात् पापकृत्तमः ।
मेखलाजिनदण्डेन ब्रह्मचारी तु लक्ष्यते ॥ १२ ॥

The three orders should be followed in due succession, and not in a reverse course. There is none more sinful than he who follows them in a reverse order. (12)

गृहस्थी देवयज्ञाद्यैर्नखलोम्ना वनाश्रितः ।
त्रिदण्डेन यतिश्चैव लक्षणानि पृथक् पृथक् ॥ १३ ॥

A *Brahmacārin* is marked by a girdle, a black antelope skin and a staff; a householder,. by the sacrifices for the Deities etc; and a forest-recluse, by the presence of nails and bairs. And a *Yatin* [is known] by a threefold staff. These are the different characteristic marks. (13)

यस्य तल्लक्षणं नास्ति प्रायश्चित्ती न चाश्रमी ।
उक्तकर्म्मक्रमेणोक्तो न कालो मुनिभिः स्मृतः ।
द्विजानान्तु हितार्थाय दक्षस्तु स्वयमब्रवीत् ॥ १४ ॥

He, who has none of these marks, is no follower of an order; and he is required to perform a penitential rite. The order of the above-mentioned rites has not been spoken of, nor has the time [of those rites] been recorded, in the *Smṛti*, by the Sages.

For the behoof of the twice-born, *Dakṣa* himself has spoken of [all those rites]. (14)

*इति दाक्षे धर्म्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥*

# CHAPTER II

## ब्राह्ममुहूर्तादिछिनचर्य्याकृत्यगृहस्थाश्रमवर्णनम्

प्रातरुत्थाय कर्त्तव्यं यद्द्विजेन दिने दिने।
तत् सर्व्वं सम्प्रवक्ष्यामि द्विजानामुपकारकम् ॥ १ ॥

I SHALL now describe all those rites, which, being conducive to their well-being, should be performed by the twice-born every day, after getting up from the bed early in the morning. (1)

उदयास्तमयं यावन्न विप्रः क्षणिको भवेत्।
नित्यनैमित्तिकैर्मुक्तः काम्यैश्चान्यैरगर्हितैः ॥ २ ॥

From sunrise to sunset, a *Vipra* should not remain, even for a moment, without performing the daily and the obligatory rites, as also those performed with an end in view and those, not censurable. (2)

यः स्वकर्म्म परित्यज्य यदन्यत् कुरुते द्विजः।
अज्ञानाद्यदि वा मोहात् स तेन पतितो भवेत् ॥ ३ ॥

It a twice-born person, abandoning his own rite, performs those of another caste, either unwittingly or out of stupefaction, he becomes degraded thereby. (3)

दिवसस्याद्यभागे तु कृत्यं तस्योपदिश्यते।
द्वितीये च तृतीये च चतुर्थे पञ्चमे तथा ॥ ४ ॥

षष्ठे च सप्तमे चैव अष्टमे च पृथक् पृथक्।
विभागेष्वेषु यत् कर्म्म तत् प्रवक्ष्याम्यशेषतः ॥ ५ ॥

Instructions would [now] be delivered by me about what should be performed in the first part of the day. I would [also] describe in full all those different rites which should be performed in the various divisions of the day,—the second, third, fourth, fifth, sixth, seventh and the eighth. (4—5)

उषः काले तु सम्प्राप्ते शौचं कृत्वा यथार्थवत्।
ततः स्नानं प्रकुर्व्वीत दन्तधावनपूर्व्वकम्॥ ६ ॥

When the dawn arrives, one should, after duly performing the purificatiory works (*i.e.*, passing urine and excreta) and cleansing the teeth, bathe in the morning. (6)

अत्यन्तमलिनः कायो नवच्छिद्रसमन्वितः ।
स्रवत्येष दिवारात्रौ प्रातःस्नानं विशोधनम्॥ ७ ॥

Bathing in the morning is the purifier of the highly dirty body, having nine apertures, [and] passing [urine and excreta] day and night. (7)

क्लिद्यन्ति हि प्रसुप्तस्य इन्द्रियाणि स्रवन्ति च ।
अङ्गानि समतां यान्ति उत्तमान्यधमैः सह॥ ८ ॥

The organs of a sleeping person become moistened and pass discharges. The superior organs thereby come to the level of the inferior ones. (8)

नानास्वेदसमाकीर्णः शयनादुत्थितः । पुमान्।
अस्नात्वा नाचरेत् कर्म्म जपहोमादि किञ्चन॥ ९ ॥

Besmeared with sweat and perspiration, one gets up from the bed. Therefore without, bathing, one must not perform any religious rite, such as, recitation of the *Mantras*, the celebration of *Homa*, etc. (9)

प्रातरुत्थाय यो विप्रः प्रातः स्नायी भवेत् सदा ।
समस्तजन्मजं पापं त्रिभिर्व्वर्षैर्व्यपोहति॥ १० ॥

*If* a *Vipra*, getting up from the bed at dawn, takes his daily bath early in the morning for three years, he has the sins of his entire birth dissipated. (10)

उषस्युषसि यत् स्नानं सन्ध्यायामुदिते रवौ ।
प्राजापत्येन तत्तुल्यं महापातकनाशनम्॥ ११ ॥

Bathing in the morning, at the period of conjunction when the Sun rises, is equal to the [penitential rite of] *Prājāpatya* in the destruction even of mighty iniquities. (11)

प्रातःस्नानं प्रशंसन्ति दृष्टादृष्टकरं हि तत्।
सर्व्वमर्हति पूतात्मा प्रातःस्नायी जपादिकम् ॥ १२ ॥

The Ṛṣis highly speak of early bathing in the morning; for it yields fruits seen and unseen. One who bathes in the morning, with his soul purified is entitled to perform all, such as, the recitation of the *Mantras*, etc. (12)

स्नानादनन्तरं तावदुपस्पर्शनमुच्यते।
अनेन तु विधानेन आचान्तः शुचितामियात् ॥ १३ ॥

It is said that one should rinse the mouth after bathing. By performing the *Ācamanam* (rinsing), according to the following regulation,—one attains to purification. (13)

प्रक्षाल्य पादौ हस्तौ च त्रिः पिबेदम्बु वीक्षितम्।
संवृत्याङ्गुष्ठमूलेन द्विः प्रमृज्यात्ततो मुखम् ॥ १४ ॥

Having washed both the hands and feet, one should drink water thrice, after seeing it carefully. Then one should rub the mouth twice, with the thumb curved a little. (14)

संहत्य तिसृभिः पूर्व्वमास्यमेवमुपस्पृशेत्।
ततः पादौ समभ्युक्ष्य अङ्गानि समुपस्पृशेत् ॥ १५ ॥

Having sprinkled his two feet completely with water, one should touch ones limbs with the fingers. Thereafter, one should touch the two nostrils with the thumb and the forefinger. Sprinkling the feet completely with water, one should touch the limbs. (15)

अङ्गुष्ठेन प्रदेशिन्या घ्राणं पश्चादनन्तरम्।
अङ्गुष्ठानामिकाभ्याञ्च चक्षुः श्रोत्रे पुनःपुनः ॥ १६ ॥

Thereafter, one should touch the nose with thumb and the forefinger. And with the thumb and the nameless one, one should repeatedly touch the eyes and the ears. (16)

कनिष्ठाङ्गुष्ठया नाभिं हृदयञ्च तलेन वै।
सर्व्वाभिस्तु शिरः पश्चाद्बाहू चाग्रेण संस्पृशेत् ॥ १७ ॥

Then one should touch the navel with the thumb and the little finger; the breast, with the right palm; then the haed, with all the fingers; and the arms, with the tops of all the fingers. (17)

सन्ध्यायाञ्च प्रभाते च मध्याह्ने च ततः पुनः ।
सन्ध्यां नोपासते यस्तु ब्राह्मणो हि विशेषतः ।
स जीवन्नेव शूद्रः स्यान्मृतः श्वा चैव जायते ॥ १८ ॥

That *Brāhmaṇa* in particular, who does not perform his *Sandhyā*-adorations, in the evening, morning and the noon, becomes in his lifetime like a *S ūdra* After his death, he is born as a dog. (18)

सन्ध्याहीनोऽशुचिर्नित्यमनर्हः सर्व्वकर्म्मसु ।
यदन्यत् कुरुते कर्म्म न तस्य फलमश्नुते ॥ १९ ॥

One, who does not perform the *Sandhyā*-adorations, is always impure, and is unworthy of all religious rites. The fruit, of any religious rite that he may perform, goes not to him. (19)

सन्ध्याकर्म्मावसाने तु स्वयं होमो विधीयते ।
स्वयं होमे फलं यत्तु तदन्येन न जायते ॥ २० ॥

After the termination of the *Sandhyā*-adoration, one should himself, perform a *Homa*. The fruit, which one reaps by himself, performing the *Homa*, is not attained if it is performed by another. (20)

ऋत्विक्पुत्रो गुरुर्भ्राता भागिनेयोऽथ विट्पतिः ।
एभिरेव हुतं यत्तु तद्धुतं स्वयमेव हि ॥ २१ ॥

When a *Homa* is performed by any of these—a *Ṛtvik*, a son, the preceptor, a brother, a daughter's son, and a son-in-law, it is equal to that performed by ones own self. (21)

देवकार्य्यं ततः कृत्वा गुरुमङ्गलवीक्षणम् ।
देवकार्य्याणि पूर्व्वाह्णे मनुष्याणाञ्च मध्यमे ॥ २२ ॥
पितृणामपराह्णे च कार्य्याण्येतानि यत्नतः ॥

Having performed the sacrifice for the Deities, one should, thereafter, adore the preceptor and look at the auspicious articles. The rites for the Deitis should be performed in the first part of the day; that for men, in the middle part; that for the departed Manes, in the afternoon; all these rites are to be performed with great care. (22—23)

पौर्व्वाह्णिकन्तु यत् कर्म्म यदि तत् सायमाचरेत् ॥ २३ ॥
न तस्य फलमाप्नोति वन्ध्यास्त्रीमैथुनं यथा ।

If one performs a rite in the evening which should be performed in the morning, he reaps no fruit thereby as a barren woman by sexual intercourse. (23-24)

दिवसस्याद्यभागे तु सर्व्वमेतद्विधीयते ॥ २४ ॥
द्वितीये च तथा भागे वेदाभ्यासो विधीयते ।

It is laid down that all the rites should be performed in the first *part of the day*. And the *Vedas*. It is laid down should be studied in the second part. (24-25)

वेदाभ्यासो हि विप्राणां परमं तप उच्यते ॥ २५ ॥
ब्रह्मयज्ञः स विज्ञेयः षडङ्गसहितस्तु सः ।

The study of the *Vedas* is spoken of as the highest austerity for the *Vipras*. The study of the *Vedas* with its six auxiliaries is to be known as *Brhma-Yajña*. (25-26)

वेदस्वीकरणं पूर्व्वं विचारोऽभ्यसनं जपः ॥ २६ ॥
ततो दानञ्च शिष्येभ्यो वेदाभ्यासो हि पञ्चधा ।

The first is the admission [of the superiority] of the *Vedas*; then discussion [on the *Vedas*], then the study, then the recitation [of the *Vedas*], and then the deliverance of instructions unto the disciples. This is the fivefold practice of the *Vedas*. (26-27)

समित् पुष्पकुशादीनां स कालः समुदाहृतः ॥ २७ ॥
तृतीये चैव भागे तु पोष्यवर्गार्थसाधनम् ।

This time (i.e., the second part of the day) is also spoken of as the fittest time for the gathering of sacrificial fuels, flowers, *Kuśa*, etc. In the third part of the day, means, for acquiring riches and supporting the dependants, should be thought of. (27-28)

पिता माता गुरुर्भार्य्या प्रजा दीनाः समाश्रिताः ॥ २८ ॥
अभ्यागतोऽतिथिश्चान्यः पोष्यवर्ग उदाहृतः ।

The father, the mother, the preceptor, the wife, the children, the poor people the dependants, the incomers and the guests, are spoken of as the *Poṣyas* (*i.e.*, those who should be supported. (28-29)

ज्ञातिर्बन्धुजनः क्षीणस्तथानाथः समाश्रितः ॥ २९ ॥
अन्येऽप्यधनयुक्ताश्च पोष्यवर्ग उदाहृतः ।

Kinsmen, relatives, those suffering from diseases, who have none to look after them, those who seek refuge, and others having no means, are also spoken of as the *Poṣyas*. (29-30)

भरणं पोष्यवर्गस्य प्रशस्तं स्वर्गसाधनम् ॥ ३० ॥
नरकं पीडने चास्य तस्माद्यत्नेन तं भरेत् ।

To support the *Poṣyas*, is the most excellent expedient for attaining to the celestial region. By oppressing them, one goes to hell. Therefore one should support them with care. (30-31)

सार्व्वभौतिकमन्नाद्यं कर्त्तवन्तु विशेषतः ।
ज्ञानविद्भ्यः प्रदातव्यमन्यथा नरकं व्रजेत् ॥ ३१ ॥
स जीवति य एवैको बहुभिश्चोपजीव्यते ।
जीवन्तो मृतकाश्चान्ये य आत्मम्भरयो नराः ॥

One should especially offer boiled rice unto all creatures. One should make presents unto the learned, or else he would go to hell.

Blessed is his life, who alone is the instrument of support unto many. Those men are like the dead, although alive, who live for themselves only. (31-32)

वहृणर्थे जीव्यते कश्चित् कुटुम्बार्थे तथा पराः ॥ ३२ ॥
आत्मार्थेऽन्यो न शक्नोति स्वोदरेणापि दुःखितः ॥

Some live for many; others live for their kith and kin; others [only] for themselves. And some cannot, with difficulty [even], support themselves. (32-33)

दीनानाथविशिष्टेभ्यो दातव्यं भूतिमिच्छता ॥ ३३ ॥
अदत्तदाना जायन्ते परभाग्योपजीविनः ॥

One desiring for lordly powers, should make gifts unto the poor, the helpless and the learned. By making gifts unto unworthy persons, people are born dependant on another's fortune. (33-34)

यद्ददाति विशिष्टेभ्यो यज्जुहोति दिने दिने ॥ ३४ ॥
तत्तु वित्तमहं मन्ये शेषं कस्यापि रक्षति ।
चतुर्थे च तथा भागे स्नानार्थं मृदमाहरेत् ॥ ३५ ॥

I consider that wealth, which one presents unto worthy persons and which one offers every day in *Homa*, as the true wealth. The rest belongs to some body else which one merely protects. In the fourth part of the day, one should fetch earth for bathing. (34-35)

तिलपुष्पकुशादीनि स्नानञ्चाकृत्रिमे जले ।
नित्यं नैमित्तिकं काम्यं त्रिविधं स्नानमुच्यते ॥ ३६ ॥

[One should in the same part of the day, collect] sesame, flowers, *Kuśa*, etc. One should bathe in the natural water. Bathing has been spoken of as being threefold, *viz.,—Nitya* (daily), *Naimittika* (obligatory, as in the solar or lunar eclipse), and *Kāmya* (having an end, such as the attainment of the celestial region in view). (36)

तेषां मध्ये तु यन्नित्यं तत् पुनर्भिद्यते त्रिधा ।
मलापहरणं पश्चान्मन्त्रवत्तु जले स्मृतम् ॥ ३७ ॥

Of them that which is *Nitya* (daily) divides itself again into three:—(1) *Malāpaharaṇa* (that which removes the dirt of the body); (2), the next is the one which is done after reciting the *Mantras*. (37)

सन्ध्यास्नानमुभाभ्याञ्च स्नानभेदाः प्रकीर्त्तिताः ।
मार्ज्जनं जलमध्ये तु प्राणायामो यतस्ततः ॥ ३८ ॥

[The third] is the bathing at the two periods of junction. These are the divisions of bathing described. *Marjanam* (sprinkling the person with water by means of the hands) should be made in the water. *Prāṇāyāma* may be practised anywhere. (38)

उपस्थानं ततः पश्चात् सावित्र्या जप उच्यते ।
सविता देवता यस्या मुखमग्निस्त्रिधा स्थितः ॥ ३९ ॥

Then adorations should be offered to the Sun; afterwards the recitation of the *Gāyatrī* is spoken of. The Sun is the Deity of the *Gāyatrī* at whose mouth the threefold Fire is stationed. (39)

विश्वामित्र ऋषिश्छन्दो गायत्री सा विशिष्यते ।
पञ्चमे च तथा भागे संविभागो यथार्हतः ॥ ४० ॥

The Ṛṣi (Saintly Author) is Viśvāmitra and the metre is *Gāyatrī*. Sāvitri is thus qualified. In the fifth part of the day, due divisions should be made. (40)

पितृदेवमनुष्याणां कीटानाञ्चोपदिश्यते ।
देवैश्चैव मनुष्यैश्च तिर्य्यग्भिश्चोपजीव्यते ॥ ४१ ॥

गृहस्थः प्रत्यहं यस्मात्तस्माज्ज्येष्ठाश्रमी गृही ।
त्रयाणामाश्रमाणान्तु गृहस्थी योनिरुच्यते ॥ ४२ ॥

[Divisions of food should be made] for the departed Manes, the Deities, the mankind and the insects etc. Such is the deliverance [of Dakṣa]. Since a house holder gives daily sustenance unto the Deities, the human beings and the bipeds, the order of a *Gṛhastha* is, therefore the foremost of all *Āśramas*. The order of a householder is spoken of, as the source of the three other *Āśramas*. (41-42)

तेनैव सीदमानेन सीदन्तीहेतरे त्रयः ।
मूलप्राणी भवेत् स्कन्धः स्कन्धाच्छाखाः सपल्लवाः ॥ ४३ ॥

That being deteriorated, the other three also become subject to decay. A trunk has the root for its life, the branches have the trunk, and the leaves have the branches, [for their life]. (43)

मूलेनैव विनष्टेन सर्व्वमेतद्विनश्यति ।
तत्मात् सर्व्वप्रयत्नेन रक्षितव्यो गृहाश्रमी ॥ ४४॥

The root being destroyed, all these meet with destruction. A householder should therefore be protected with every care. (44)

राज्ञा चान्यैस्त्रिभिः पूज्यो माननीयश्च सर्व्वदा ।
गृहस्थोऽपि क्रियायुक्तो न गृहेण गृहाश्रमी ॥ ४५ ॥

He is to be reverenced and adored by the king and the three other castes, [except the *Brāhmaṇa*]. He is called a householder who performs the duties of the order. A householder [does not become a householder] by [merely possessing] a house. (45)

न चैव पुत्रदारेण स्वकर्म्मपरिवर्ज्जितः ।
अस्नात्वा चाप्यहुत्वा चाजप्त्वादत्त्वा च मानवः ॥ ४६ ॥

A man,—neglecting his own duties, and failing to bathe, offer oblations to the Fire, recite the *Mantras* and make gifts,—does not become [a householder] by [merely having] a son and a wife. (46)

देवादीनामृणी भूत्वा नरकं प्रतिपद्यते ।
एक एव हि भुङ्क्तेऽन्नमपरोऽन्नेन भुज्यते ॥ ४७ ॥

By being indebted to the Deities and others,[1] one goes to hell. One who eats alone, is the taker of food, while the other [who shares it with many,] is the feeder of others. (47)

This refers to the various which a man is to satisfy. The debt to te Deities, one satisfies by performing religious rites; the debt to the departed Manes, one satisfies by performing the *Śrāddha;* the debt to the *Ṛṣis,* one satisfies by making religious studies; and the debt to mankind, one satisfies by feeding them.

न भुज्यते स एवैको यो भुङ्क्तेऽन्नं स साक्षिणा ।
विभागशीलो यो नित्यं क्षमायुक्तो दयापरः ॥ ४८ ॥
देवतातिथिभक्तश्च गृहस्थः स तु धार्म्मिकः ।
दया लज्जा क्षमा श्रद्धा प्रज्ञा योगः कृतज्ञता ॥ ४९ ॥
एते यस्य गुणाः सन्ति स गृही मुख्य उच्यते ।
संविभागं ततः कृत्वा गृहस्थः शेषभुग्भवेत् ॥ ५० ॥

[The different between these two, is:—] He, who only takes food for himself, [lives alone for himself and] does not feed others. He,—who makes allotments [of food unto the guests], is forgiving, compassionate, devoted to the Deities and guests,—is a pious householder. He is spoken as the leading householder in whom exists these accomplishments, *viz.,*—mercy, bashfulness, forgiveness, reverential faith, disriminative knowledge, practice of *Yoga* and gratitude. Having made anallotment [of the food], a householder should partake of the residue. (48-50)

भुक्त्वा तु सुखमास्थाय तदन्नं परिणामयेत् ।
इतिहासपुराणाद्यैः षष्ठञ्च सप्तमं नयेत् ॥ ५१ ॥

Having partaken of the food and sat at ease, he should digest the same. He should then spend the sixth and seventh parts of the day in the study of the sixth and seventh parts of the day in the study of the *Itihāsas* and the *Purāṇas.* (51)

अष्टमे लोकयात्रा तु बहिः सन्ध्या ततः पुनः ।
होमो भोजनकञ्चैव यच्चान्यद्गृहकृत्यकम् ॥ ५२ ॥

In the eighth part [of the day], temporal affairs should be attended to. Then, again, he should adore the Fire in the evening. He should next perform *Homa,* take meals and finish other household works. (52)

कृत्वा चैवं ततः पश्चात् स्वाध्यायं किञ्चिदाहरेत् ।
प्रदोषपश्चिमौ यामौ वेदाभ्यासेन तौ नयेत् ॥ ५३ ॥

Having performed [all the duties], one should, afterwards, study the *Vedas* a little. One should spend the two periods of time after *Pradoṣa* (nightfall) in the study of the *Vedas.* (53)

यामद्वयं शयानो हि ब्रह्मभूयाय कल्पते ।
नैमित्तिकानि काम्यानि निपतन्ति यथा यथा ॥ ५४ ॥

तथा तथैव कार्य्याणि न कालस्तु विधीयते ।
अस्मिन्नेव प्रयुञ्जानो ह्यस्मिन्नेव तु लीयते ॥ ५५ ॥
तस्मात् सर्व्वप्रयत्नेन कर्त्तव्यं सुखमिच्छता ।
सर्व्वत्र मध्यमौ यामौ हुतशेषं हविश्च यत् ॥

He, who then sleeps for the next two periods, is competent to attain to *Brāhmaṇ*. Occasional rites and those undertaken with a particular aim, one may perform at any time whatsoever when the necessity arises. No fixed time is laid down for them. One, being born in this world, shall have to meet with death here. (54-56)

भुञ्जानश्च शयानश्च ब्राह्मणो नावसीदति ॥ ५६ ॥

One wishing for happiness, should, therefore, perform all the duties with every care. The middle period is the best for all the rites. By partaking of the clarified butter left as remnant of the offering of oblation, and going to sleep in due time,—a *Brāhmaṇa* has never to suffer from any physical disabilities. (56)

*इति दाक्षे धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥*

## CHAPTER III

## गृहस्थीनां नवकर्मविधानं सुखासाधन धर्मवर्णनम्

सुधा नव गृहस्थस्य शब्दयामि नवैव तु।
तथैव नव कर्म्माणि विकर्म्माणि तथा नव ॥ १ ॥

A HOUSEHOLDER has nine *Sudhās*. I shall express these nine in words. Similarly there are nine [proper] acts and nine [improper] acts. (1)

प्रच्छन्नानि नवान्यानि प्रकाश्यानि तथा नव।
सफलानि नवान्यानि निष्फलानि नवैव तु ॥ २ ॥

Secret deeds are nine; open works are nine; successful works are nine; and unsuccessful works are also nine. (2)

अदेयानि नवान्यानि वस्तुजातानि सर्व्वदा।
नवका नव निर्द्दिष्टा गृहस्थोन्नतिकारकाः ॥ ३ ॥

There are nine objects which are never to be given away [by a householder]. These groups of nine always lead to the aggrandisement of a householder. (3)

सुधावस्तूनि वक्ष्यामि विशिष्टे गृहमागते।
मनश्चक्षुर्मुखं वाक्यं सौम्यं दद्याच्चतुष्टयम् ॥ ४ ॥

अभ्युत्थानमिहागच्छ पृच्छालापप्रियान्वितः।
उपासनमनुव्रज्या कार्य्याण्येतानि यत्नतः ॥ ५ ॥

I shall describe the *Sudhā*-articles. When any distinguished person comes to the house, one should gently offer these four,—the mind, the eye, the face, and the words. One should rise up and say,—"come here;" carry on a pleasant conversation, saying,—"welcome;" treat him with food; and follow him. [All] these works should be carefully [performed]. (4—5)

ईषद्दानानि चान्यानि भूमिरापस्तृणानि च ।
पादशौचं तथाभ्यङ्गमाश्रयः शयनं तथा ॥ ६ ॥
किञ्चिच्चान्नं यथाशक्ति नास्यानश्नन् गृहे वसेत् ।
मृज्जलञ्चार्थिने देयमेतान्यपि सदा गृहे ॥ ७ ॥

Other minor gifts [are :]—[pointing out of] a place [for sitting]; [offering of] water [for washing the feet]; [offering of] a *Kuśa*-seat; washing the feet; [offering of] oil for rubbing the body; [offering of] a bed; [and offering of] food, according to ones might. A householder should not take his food before his guest is fed, the offering of earth and water;—all these, a householder should always perform. (6—7)

सन्ध्या स्नानं जपो होमः स्वाध्यायो देवतार्च्चनम् ।
वैश्वदेवं तथातिथ्यमुद्धतञ्चापि शक्तितः ॥ ८ ॥
पितृदेवमनुष्याणां दीनानाथतपस्विनाम् ।
मातापितृगुरूणाञ्च संविभागो यथार्हतः ॥ ९ ॥
एतानि नव कर्म्माणि विकर्म्माणि तथा पुनः ।
अनृतं पारदार्य्यञ्च तथाभक्षस्य भक्षणम् ॥ १० ॥
अगम्यागमनापेयपानं स्तेयञ्च हिंसनम् ।
अश्रौतकर्म्माचरणं मित्रधर्म्मबहिष्कृतम् ॥ ११ ॥
नवैतानि विकर्म्माणि तानि सर्व्वाणि वर्ज्जयेत् ।
आयुर्व्वित्तं गृहच्छिद्रं मन्त्रमैथुनभेषजम् ॥ १२ ॥
तपो दानावमानौ च नव गोप्यानि यत्नतः ।
आरोग्यमृणशुद्धिश्च दानाध्ययनविक्रयाः ॥ १३ ॥
कन्यादानं वृषोत्सर्गो रहः पापमकुत्सनम् ।
प्रकाश्यानि नवैतानि गृहस्थाश्रमिणस्तथा ॥ १४ ॥

*Sandhyā*-adorations, bathing recitation of the *Gāyatrī*, *Homa*, Vedic study, adorations of the Deities, adoration of the *Viśvadevas*, hospitable treatment extended to the guests, according to ones own might, proper allotment of food for the departed Manes, Deities, human beings, the poor, the helpless, the ascetice, the father, the mother and the preceptor,—these are the nine [sacred] works. Iniquitous deeds are, again, [the following:—] Falsehood,

knowing a woman who should not be known, drinking what should not be drunk, theft, committing injury, doing works not sanctioned in the *Śruti*, transgression of a friend's duty,—these are nine improper deeds. One should avoid them all. Longevity, wealth, weakness of a house, counsel, sexual intercourse, medicine, austerity, charity, and honour,—these nine should be carefully kept sacret. Freedom from a disease, satisfaction of a debt, gift, study, sale, giving away a daughter in marriage, dedication of a bull, secret sin, and the act of not being censured by others,—these nine should be publicy done by a householder. (8—14)

मातापित्रोर्गुरौ मित्रे विनीते चोपकारिणि।
दीनानाथविशिष्टेभ्यो दत्तन्तु सफलं भवेत्॥ १५॥

What is presented as a gift to the father, to the mother, to the preceptor, to a friend, to a humble person, to one who has done any good, to the poor, to the helpless and to distinguished persons, yields fruits. (15)

धूर्त्ते वन्दिनि मन्दे च कुवैद्ये कितवे शठे।
चाटुचारणचौरेभ्यो दत्तं भवति निष्फलम्॥ १६॥

What is given as a present to a wicked person, to a panegyrist, to an ignorant wight, to a bad physician, to a liar, to a cheat, to flatterer, to a wandering actor and to a thief, becomes fruitless. (16)

सामान्यं याजितं न्यास आधिर्द्दाराश्च तद्धनम्।
क्रमायातश्च निक्षेपः सर्व्वस्वञ्चान्वये सति॥ १७॥

आपत्स्वपि न देयानि नव वस्तूनि सर्व्वदा।
यो ददाति स मूढात्मा प्रायश्चित्तीयते नरः॥ १८॥

A small property, what is gained by begging, what is kept as a security, trust-money, a woman, a woman's personal property, what is inherited, whole estate and public property,—these nine articles should never be given away even in a calamity, if there is any living member in the family. That foolish wight who gives them away, is required to perform a penitential rite. (17—18)

नवनवकवेत्तारमनुष्ठानपरं नरम्।
इह लोके परे च श्रीः स्वर्गस्थञ्च न मुञ्चति ॥ १९ ॥

The Goddess of Prosperity in this world and in the celestial region in the next, does not forsake a person who knows these groups of nine and performs the rites mentioned therein. (19)

यथैवात्मा परस्तद्वद्द्रष्टव्यः सुखमिच्छता।
सुखदुःखानि तुल्यानि यथात्मनि तथा परे ॥ २० ॥

Others should be looked upon as his own self by a person desiring for happiness. Happiness and sorrow are equal both unto one's ownself and unto others. (20)

सुखं वा यदि वा दुःखं यत् किञ्चित् क्रियते परे।
ततस्तत्तु पुनः पश्चात् सर्व्वमात्मनि जायते ॥ २१ ॥

Happiness or sorrow, which should be afforded unto others, would afterwards again arise in one's own self. (21)

न क्लेशेन विना द्रव्यं द्रव्यहीने कुतः क्रिया।
क्रियाहीने न धर्म्मः स्याद्धर्म्महीने कुतः सुखम् ॥ २२ ॥

No article is procurable without trouble. How can any religious rite be performed in the absence of [proper] articles? There is no religion in the absence of rites. And where is happiness in the absence of religion? (22)

सुखं वाञ्छन्ति सर्व्वे हि तच्च धर्म्मसमुद्भवम्।
तस्माद्धर्म्मः सदा कार्य्यः सर्व्ववर्णैः प्रयत्नतः ॥ २३ ॥

All persons seek happiness; but that originates from religion. Therefore religion should always be carefully practised by all the castes. (23)

न्यायागतेन द्रव्येण कर्त्तव्यं पारलौकिकम्।
दानञ्च विधिना देयं काले पात्रे गुणान्विते ॥ २४ ॥

A rite for the next world should be performed by articles acquired by fair means. A gift should be duly made unto an accomplished person in proper time. (24)

समद्विगुणसाहस्रमानन्त्यञ्च यथाक्रमम् ।
दाने फलविशेषः स्याद्धिंसायां तावदेव तु ॥ २५ ॥

In making a gift, the particular fruit multiplies, in order, in equal number, twofold, thousandfold, and endlessly. Similar [is the fruit] in committing injury. (25)

सममब्राह्मणे दानं द्विगुणं ब्राह्मणब्रुवे ।
सहस्रगुणमाचार्य्ये त्वनन्तं वेदपारगे ॥ २६ ॥

Equal [is the fruit] when a gift is made unto a *Brāhmaṇa;* a thousandfold, [when it is made unto] a preceptor; and endless, [when it is made unto] one who has mastered the *Vedas.* (26)

The Text has *Brāhmaṇa bruve, i.e.,* one who pretends to be a Brāhmaṇa but neglects the duties of caste. It is, however, curious how may the fruit be twofold in this case. But we have rendered the Text literally. Perhaps the Author means *Brāhmaṇa-Śreṣṭhaḥ.*

विधिहीने तथा पात्रे यो ददाति प्रतिग्रहम् ।
न केवलं तद्विनश्येच्छेषमप्यस्य नश्यति ॥ २७ ॥

Not only that which one gives unto an unworthy person who neglects all injunctions, becomes futile, but the remaining virtue is also destroyed [thereby]. (27)

व्यसनप्रतिकाराय कुटुम्बार्थञ्च याचते ।
एवमन्विष्य दातव्यमन्यथा न फलं भवेत् ॥ २८ ॥

Finding out one who solicits a gift for preventing a calamity or for maintaining his relatives, one should make a gift; otherwise it would yield no fruit. (28)

मातापितृविहीनन्तु संस्कारोद्वहनादिभिः ।
यः स्थापयति तस्येह पुण्यसङ्ख्या न विद्यते ॥ २९ ॥

The virtue of a person, who establishes an orphan by performing the rite of investiture with the sacred thread, marriage, etc., for him, cannot be enumerated. (29)

न तच्छ्रेयाऽग्निहोत्रेण नाग्निष्टोमेन लभ्यते ।
यच्छ्रेयः प्राप्यते पुंसा विप्रेण स्थापितेन तु ॥ ३० ॥

The well-being, which is attained by a person for setting down a *Vipra*, is not acquired by an *Agnihotra-*, or an *Agniṣṭoma-*, rite. (30)

यद्यदिष्टतमं लोके यच्चापि दयितं गृहे ।
तत्तद्गुणवते देयं तदेवाक्षयमिच्छता ॥ ३१ ॥

Whatever is greatly prized, whatever is the most favourite article in the house, should be given away unto a qualified person by one seeking an endless possession of all those articles. (31)

*इति दाक्षे धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥*

## CHAPTER IV

## स्त्रीधर्मवर्णनम्

पत्नीमूलं गृहं पुंसां यदि च्छन्दोऽनुवर्त्तिनी ।
गृहाश्रमसमं नास्ति यदि भार्य्या वशानुगा ॥ १ ॥

THE household of men has the wife for its root, if she follows the *Vedas;* there is none equal to the domestic mode of life, if a wife is under the control of her husband. (1)

तया धर्म्मार्थकामानां त्रिवर्गफलमश्नुते ।
प्राकाम्ये वर्त्तमाना तु स्नेहान्न तु निवारिता ॥ २ ॥

अवश्या सा भवेत् पश्चाद्यथा व्याधिरुपेक्षितः ।
अनुकूला न वाग्दुष्टा दक्षा साध्वी प्रियंवदा ॥ ३ ॥

आत्मगुप्ता स्वामिभक्ता देवता सा न मानुषी ॥ ४ ॥

With her, one reaps the fruits of the threefold objects of life, namely,—*Dharma* (Virtue), *Artha* (worldly profit) and *Kāma* (desire). If she follows her own will and is not curbed [by her husband] out of love, she becomes uncontrollable afterwards like unto a disease negelected. She who follows the will of her lord, does not give vent to evil words, is an expert, is chaste, speaks pleasant words, is protected by her own self and is devoted ther consort, is a goddess and not a woman. (2—4)

अनुकूलकलत्रो यस्तस्य स्वर्ग इहैव हि ।
प्रतिकूलकलत्रस्य नरको नात्र संशयः ॥ ५ ॥

This world is like a celestial region unto him whose wife follows him obediently. It is like a hell unto him whose wife is against him. There is no doubt in it. (5)

स्वर्गेऽपि दुर्लभं ह्येतदनुरागः परस्परम् ।
रक्त एको विरक्तोऽन्यस्तस्मात् कष्टतरं नु किम् ॥ ६ ॥

Mutual attachment [between a husband and a wife], is rare even in the celestial region. There is nothing more painful than the fact that one is attached to, and another is unfavourably disposed towards, [the other]. (6)

गृहवासः सुखार्थाय पत्नीमूलं गृहे सुखम् ।
सा पत्नी या विनीता स्याच्चित्तज्ञा वशवर्त्तिनी ॥ ७ ॥

The domestic mode of life is for happiness; and happiness is dependent on a wife in the house. She, who is humble, knows the mind and is under the control [of her husband],—is a [real] wife. (7)

दुःखा ह्यन्ना सदा खिन्ना चित्तभेदः परस्परम् ।
प्रतिकूलकलत्रस्य द्विदारस्य विशेषतः ॥ ८ ॥

Otherwise she always becomes miserable and disappointed. Disagreement of the mind always takes place when a person has a wife always going against him, and specially when he has two wives. (8)

योषित् सर्व्वा जलौकेव भूषणाच्छादनाशनैः ।
सुभृत्यापि कृता नित्यं पुरुषं ह्यपकर्षति ॥ ९ ॥

All wives are like leeches. Even if daily gratified with ornaments, dresses and food, they never cease to extort a man. (9)

जलौका रक्तमादत्ते केवलं सा तपस्विनी ।
इतरा तु धनं वित्तं मांसं वीर्य्यं बलं सुखम् ॥ १० ॥

The small leecher merely sucks the blood while the other draws the wealth, property, flesh, energy, strength and the happiness of a man. (10)

सशङ्का बालभावे तु यौवने विमुखी भवेत् ।
भृत्यवन्मन्यते पश्चाद्वृद्धभावे स्वकं पतिम् ॥ ११ ॥

In childhood, she always remains afraid; in youth, she becomes disobedient; and afterwards in old age, she considers her own husband as a servant. (11)

अनुकूला न वाग्दुष्टा दक्षा साध्वी पतिव्रता।
एभिरेव गुणैर्युक्ता श्रीरेव स्त्री न संशयः ॥ १२ ॥

Obedient, unsullied by harsh speech, expert, chaste and devoted to her husband,—a wife, endued with all these accomplishments, is, forsooth, the Goddess of Prosperity personified. (12)

या हृष्टमनसा नित्यं स्थानमानविचक्षणा।
भर्त्तुः प्रीतिकरी नित्यं सा भार्य्या हीतरा जरा ॥ १३ ॥

She, who is always of a delighted mind, acquainted with the position and number of household articles, and always affords satisfaction unto her husband, is the [real] wife; others are like decrepitude. (13)

शिष्यो भार्य्या शिशुर्भ्राता पुत्रो दासः समाश्रितः।
यस्यैतानि विनीतानि तस्य लोके हि गौरवम् ॥ १४ ॥

Glory is for that person in this world, whose disciple, wife, little child, brothers, grown up son, servants and dependants are all humble. (1)

प्रथमा धर्म्मपत्नी च द्वितीया रतिवर्द्धिनी।
दृष्टमेव फलं तत्र नादृष्टमुपजायते ॥ १५ ॥

The first is the *Dharmapatnī* (*i.e.*, a wife helping in the acquisition of virtue); the seconds is for increasing lust; In the latter, originates the fruit that is seen, but not what is not seen (*i.e.*, virtue). (15)

धर्म्मपत्नी समाख्याता निर्द्दोषा यदि सा भवेत्।
दोषे सति न दोषः स्यादन्या भार्य्या गुणान्विता ॥ १६ ॥

If she (*i.e.*, the first wife) be freed from any shortcomings, she is called *Dharmapatnī*. If she suffers from any defect, there would be no sin in accepting a second one [for as such], if she happens to be endued with accomplishments. (16)

अदुष्टां पतितां भार्य्यां यौवने यः परित्यजेत्।
स जीवनान्ते स्त्रीत्वञ्च वन्ध्यत्वञ्च समाप्नुयात् ॥ १७ ॥

He, who renounces, in youth, a wife who is free from any fault and is not degraded, will attain, after death, to womanhood and become barren. (17)

दरिद्रं व्याधितञ्चैव भर्त्तारं यावमन्यते ।
शुनी गृध्री च मकरी जायते सा पुनः पुनः ॥ १८ ॥

A woman who forsakes her poor or diseased husband, is repeatedly born either as a bitch, a vulture, or a shark. (18)

मृते भर्त्तरि या नारी समारोहेद्धुताशनम् ।
सा भवेत्तु शुभाचारा स्वर्गलोके महीयते ॥ १९ ॥

A woman, who, after the demise of her husband, ascends the funeral pyre, becomes of good conduct and lives gloriously in the celestial region. (19)

As a snake-catcher forcibly takes out a snake from a hole, so she, rescuing her husband [from hell, lives happily with him.] (20)

इति दाक्षे धर्म्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

# CHAPTER V

## बाह्याभ्यन्तर शौचवर्णनम्

उक्तं शौचमशौचञ्च कार्य्यं त्याज्यं मनीषिभिः ।
विशेषार्थं तयोः किञ्चिद्वक्ष्यामि हितकाम्यया ॥ १ ॥

WHAT is pure and what is impure have been spoken of; [what is pure,] should be done; [and what is impure,] should be avoided by intelligent men. Wishing for your good, I shall speak a little on there significance. (1)

शौचे यत्नः सदा कार्य्यः शौचमूलो द्विजः स्मृतः ।
शौचाचारविहीनस्य समस्ता निष्फलाः क्रियाः ॥ २ ॥

Care should always be bestowed on the purificatory rites. The purificatory rite has been described in the *Smṛti* as the root of the twice-born. All the rites of a person, who is divorced from the purity of conduct, become futile. (2)

शौचञ्च द्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा ।
मृज्जलाभ्यां स्मृतं बाह्यं भावशुद्धिस्तथान्तरम् ॥ ३ ॥

Purity is being spoken of as being twofold,—external and internal. It is said in the *Smṛti* that external purity [is effected] by earth, water, etc. Purity of thought is internal [purity]. (3)

अशौचाद्धि वरं बाह्यं तस्मादाभ्यन्तरं वरम् ।
उभाभ्याञ्च शुचिर्यस्तु स शुचिर्नेतरः शुचिः ॥ ४ ॥

External purity is superior to impurity; and internal purity is superior to that (*i.e.*, external purity). He who is pure in both (*i.e.*, externally and internally), is [said to be] in a state of purity and no one else. (4)

एका लिङ्गे गुदे तिस्रो दश वामकरे तथा ।
उभयोः सप्त दातव्या मृदस्तिस्रस्तु पादयोः ॥ ५ ॥

Earth should be given once in the generative organ; thrice, in the anus; ten times, in the left palm; seven times, in both the palms; and thrice, on the feet. (5)

गृहस्थशौचमाख्यातं त्रिष्वन्येषु यथाक्रमम् ।
द्विगुणं त्रिगुणञ्चैव चतुर्थस्य चतुर्गुणम् ॥ ६ ॥

This is the purification, spoken of, for a householder; for [the followers of] the other three [others], it is, in order, twofold, threefold and fourfold for the fourth [order]. (6)

अर्द्धप्रसृतिमात्रन्तु प्रथमा मृत्तिका स्मृता ।
द्वितीया च तृतीया च तदर्द्धं परिकीर्त्तिता ॥ ७ ॥

The earth [that is to be applied to the] first (*i.e.*, the generative organ) should be half-a-handful as described in the *Smṛti*; for the second and the third, it has been described half of each. (7)

लिङ्गेऽप्यत्र समाख्याता त्रिपर्व्वी पूर्य्यते यया ।
एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ॥ ८ ॥

The earth with which three knots of a finger are filled up, has been described for being applied to the generative organ. This purification is for the householders. Twice as much is for the *Brahmacārins*. (8)

त्रिगुणन्तु वनस्थानां यतीनाञ्च चतुर्गुणम् ।
दातव्यमुदकं तावन्मृदभावो यथा भवेत् ॥ ९ ॥

Threefold is for the forest-recluses and fourfold for the *Yatins*. Water should be used as long as the earth is not washed off. (9)

मृदा जलेन शुद्धिः स्यान्न क्लेशो न धनव्ययः ।
यस्य शौचेऽपि शैथिल्यं चित्तं तस्य परीक्षितम् ॥ १० ॥

Purification is effected by earth and water. There is no trouble nor [is there any] expenditure of money. His mind has been examined who is lax in the matter of purification. (10) *i.e.*, He who is not inclined to undergo the purifying process, for it is neither troublesome nor expensive.

एतदेव दिवा शौचः रात्रावन्यद्विधीयते ।
अन्यदापत्सु विप्राणामन्यदेव ह्यनापदि ॥ ११ ॥

This is the purification for the day-time. Another is laid down for the night. One method obtains for the *Vipras* at the time of calamity, and another when they are at ease. (11)

दिवोदितस्य शौचस्य रात्रावर्द्धं विधीयते ।
तदर्द्धमातुरस्याहुस्त्वरायामर्द्धमध्वनि ॥ १२ ॥

A half of the purification which is necessary in the day-time, is laid down for the night. Half of it, is for a diseased person; and a half of it, for him who is in a hurry to go in the middle of a road. (12)

न्यूनाधिकं न कर्त्तव्यं शौचे शुद्धिमभीप्सता ।
प्रायश्चित्तं न युज्येत विहितातिक्रमे कृते ॥ १३ ॥

More or less should not be done, in the matter of purification, by him who wishes for purity. There is no penance for the transgression of the established practice. (13)

इति दाक्षे धर्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥

## CHAPTER VI

### जन्ममरणाशौचं समाधियोगवर्णनम्

सूतकन्तु प्रवक्ष्यामि जन्ममृत्युसमुद्भवम् ।
यावज्जीवं तृतीयन्तु यथावदनुपूर्व्वशः ॥ १ ॥

I SHALL now describe, fully and in order of precedence, the impurity arising from birth or death, as well as that which lasts for life. (1)

सद्यः शौचं तथैकाहो द्वित्रिचतुरहस्तथा ।
दशाहो द्वादशाहश्च पक्षो मासस्तथैव च ॥ २ ॥
मरणान्तं तथा चान्यद्दशपक्षन्तु सूतके ।
उपन्यस्तक्रमेणैव वक्ष्याम्यहमशेषतः ॥ ३ ॥

Immediate purification,—one lasting for a day; those for two, three, four, ten, and twelve, days; that for a fortnight; that for a month; and that terminating with death;—these ten form the fixed time of impurity. I shall, in due order, describe them fully. (2—3)

ग्रन्थार्थतो विजानाति वेदमङ्गैः समन्वितम् ।
संकल्पं सरहस्यञ्च क्रियावांश्चेन्न सूतको ॥ ४ ॥

He,—who is acquainted with the exposition of the Vedas together with their Aṅgas (six auxiliaries), Kalpas (Codes of Law), and their Rahasya (their gnostic portions), and who performs the rites laid down therein,—suffers from no impurity. (4)

राजर्त्विग्दीक्षितानाञ्च बाले देशान्तरे तथा ।
व्रतिनां सत्रिणाञ्चैव सद्यः शौचं विधीयते ॥ ५ ॥

Immediate purification is laid down for kings, sacrificial priests, those initiated, children, for a death in a foreign country, for those engaged in a religious observance, and for those engaged in a sacrifice. (5)

एकाहस्तु समाख्यातो योऽग्निवेदसमन्वितः ।
हीने हीनतरे चैव द्वित्रिचतुरहस्तथा ॥ ६ ॥

One day is spoken of for him who maintains the Sacred Fire and studies the *Vedas*. Two, three, and four days, are for those who are inferior and more inferior. (6)

जातिविप्रो दशाहेन द्वादशाहेन भूमिपः ।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुध्यति ॥ ७ ॥
अस्नात्वा चाप्यहुत्वा च भुङ्क्तेऽदत्त्वा च यः पुनः ।
एवंविधस्य सर्व्वस्य सूतकं समुदाहृतम् ॥

A *Brāhmaṇa*, by caste, is purified in ten days; a *Kṣatriya*, in twelve days; a *Vaiśya*, in fifteen days; and a *Śūdra*, in a month. (7)

Perpetual impurity is spoken of for all of them, who, without bathing, offering oblations to the Fire and making gifts, partake of [their] meals.

व्याधितस्य कदर्य्यस्य ऋणग्रस्तस्य सर्व्वदा ।
क्रियाहीनस्य मूर्खस्य स्त्रीजितस्य विशेषतः ॥ ८ ॥

Perpetual impurity is for a diseased person, a miser, one laden with debts, one who does not perform religious rites, an illiterate person, and especially for a hen-pecked person. (8)

व्यसनासक्तचित्तस्य पराधीनस्य नित्यशः ।
श्रद्धात्यागविहीनस्य भस्मान्तं सूतकं भवेत् ॥ ९ ॥

Daily impurity is for one who is addicted to gambling, etc., and for a dependant. The impurity of a person, who does not perform the *Śrāddhas*, ends with his ashes (*i.e.*, death). (9)

न सूतकं कदाचित् स्याद्यावज्जीवन्तु सूतकम् ।
एवं गुणविशेषेण सूतकं समुदाहृतम् ॥ १० ॥

Temporary impurity is not for them, but a lifelong one. Thus impurity, according to the differentiation of merits has been spoken of. (10)

सूतके मृतके चैव तथा च मृतसूतके ।
एतत् संहतशौचानां मृतशौचेन शुध्यति ॥ ११ ॥

If an impurity, consequent of birth, takes place with that of one arising from death; or if an impurity, originating from death, happens with that of birth—in a case of such a combined impurity, one is purified with [the end of the] impurity consequent on death. (11)

दानं प्रतिग्रहो होमः स्वाध्यायश्च निवर्त्तते ।
दशाहात्तु परं शौचं विप्रोऽर्हति च धर्म्मवित् ॥ १२ ॥

To make gifts, to accept presents, *Homa* and Vedic study are stopped in a state of impurity. A Vipra, conversant with scrifices, deserves purification after the tenth day. (12)

दानञ्च विधिना देयमशुभात्तारकं हि तत् ।
मृतकान्ते मृता यस्तु सूतकान्ते च सूतकम् ॥ १३ ॥
एतत् संहतशौचानां पूर्व्वाशौचेन शुध्यति ।
उभयत्र दशाहानि कुलस्यान्नं न भुज्यते ॥ १४ ॥

Gifts should be duly made, for it saves one from inauspicousness. If any impurity, consequent on death, takes place within the time of a similar one, and that arising from birth happens in the course of a like one,—in cases of such combined, one is purified at the end of the previous one. In both the cases, within ten days, one should not partake of any food of the family [laden with such an impurity]. (13-14)

चतुर्थेऽहनि कर्त्तव्यमस्थिसञ्चयनं द्विजैः ।
ततः सञ्चयनादूर्द्ध्वमङ्गस्पर्शो विधीयते ॥ १५ ॥

On the fourth day, the bones should be deposited by the twice-born. The touching of the limbs is laid down after the depositing of the bones. (15)

वर्णानामानुलोम्येन स्त्रीणामेको यदा पतिः ।
दशाष्टत्र्यहमेकाहः प्रसवे सूतकं भवेत् ॥ १६ ॥

If one husband takes wives from all the castes in their natural order, then on the occasion of the childbirth, impurity extends over ten, six, three and one, days respectively. (16)

यज्ञकाले विवाहे च देशभङ्गे तथैव च।
हूयमाने तथाग्नौ च नाशौचं मृतसूतके ॥ १७॥

There would be no impurity, consequent on a birth or death, when a sacrifice is being performed, or a marriage is being solemnized, when there is a revolution in the country, or a *Homa* is being performed. (17)

सुस्थकाले त्विदं सर्व्वमशौचं परिकीर्त्तितम्।
आपद्गतस्य सर्व्वस्य सूतके न तु सूतकम्॥ १८॥

All these impurities have been spoken of for the time, place and case. There is no impurity for a person who is visited witha calamity. (18)

*इति दाक्षे धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥*

# CHAPTER VII

## इन्द्रियनिग्रह अध्यात्मयोगसाधन तथा द्वैतानुभषाद्योग

लोको वशीकृतो येन येन चात्मा वशीकृतः ।
इन्द्रियार्थो जितो येन तं योगं प्रब्रवीम्यहम् ॥ १ ॥

I SHALL now describe that Yoga by which the universe, the soul and the senses are brought under control. (1)

प्राणायामस्तथा ध्यानं प्रत्याहारस्तु धारणा ।
तर्कश्चैव समाधिश्च षडङ्गो योग उच्यते ॥ २ ॥

*Prāṇāyāma* (suspension of the breath *Dhyāna* (meditation), *Pratyāhāra* (withdrawal of the mind from external objects), *Dhāraṇā* (concentration), *Tarka* (abstract reasoning), and *Samādhi* (absorption of thought into the Supreme Spirit),—are called the six *Aṅgas* (steps) of *Yoga*. (2)

नारण्यसेवनाद्योगो नानेकग्रन्थचिन्तनात् ।
व्रतैर्यज्ञैस्तपोभिश्च न योगः कस्यचिद्भवेत् ॥ ३ ॥

*Yoga* does not consist in resorting to a forest; nor does it consist in thinking of many literary works; nor does *Yoga* is performed by religious observances, sacrifices and ascetic austerities. (3)

न च पथ्याशनाद्योगो न नासाग्रनिरीक्षणात् ।
न च शास्त्रातिरिक्तेन शौचेन स भवेत् क्वचित् ॥ ४ ॥

Yoga does not consist in taking any particular food or in fixing ones looks on the tip of the nose. Nor does it originate from the observance of purity, more than what is mentioned in the *Śāstras*. (4)

न मौनमन्त्रकुहकैरनेकैः सुकृतैस्तथा ।
लोकयात्रावियुक्तस्य योगो भवति कस्यचित् ॥ ५ ॥

Nor is *Yoga* done by the abstention from speech, the recitation of the *Mantras* and the clever performance of the many illusory feats. Sometimes *Yoga* is attained by one who has disassociated himself from worldly concerns. (5)

अभियोगात्तथाभ्यासात्तस्मिन्नेव तु निश्चयात् ।
पुनः पुनश्च निर्व्वेदाद्योगः सिध्यति नान्यथा ॥ ६ ॥

*Yoga* arises from strict concentration, practice, firm resolution, continued disgust in worldly affairs, and not by and other means. (6)

आत्मचिन्ताविनोदेन शौचक्रीडनकेन च ।
सर्व्वभूतसमत्वेन योगः सिध्यति नान्यथा ॥ ७ ॥

*Yoga* is accomplished by finding pleasure in the meditation of self, by the toy of purity and by the consideration of all creatures as equal and not by any other means. (7)

यश्चात्मनिरतो नित्यमात्मक्रीडस्तथैव च ।
आत्मनिष्ठश्च सततमात्मन्येव स्वभावतः ॥ ८ ॥

रतश्चैव स्वयं तुष्टः सन्तुष्टो नान्यमानसः ।
आत्मन्येव सुतृप्तोऽसौ योगस्तस्य प्रसिध्यति ॥ ९ ॥

He, who is devoted to self; who daily sports in self who is given to the culture of self; who is always engaged in the meditation of self; who is by nature fond of self; who is contented; who has not his mind attached to any other object; and who is well-satisfied with self;—succeeds in attaining to *Yoga*. (8—9)

सुप्तोऽपि योगयुक्तः स्याज्जाग्रच्चापि विशेषतः ।
ईदृक्चेष्टः स्मृतः श्रेष्ठो गरिष्ठो ब्रह्मवादिनाम् ॥ १० ॥

One should be engaged in *Yoga* even when asleepspecially when awake. In the *Smṛti*, a person, who displays such an exertion, is described as the foremost of those conversant with *Brahman*. (10)

य आत्मव्यतिरेकेण द्वितीयं नैव पश्यति।
ब्रह्मीभूय स एवं हि दक्षपक्ष उदाहृतः ॥ ११ ॥

He, who does not see a self, is like unto *Brahman*. This is the deliverance of Dakṣa. (11)

विषयासक्तचित्तो हि यतिर्म्मोक्षं न विन्दति।
यत्नेन विषयासक्तिं तस्माद्योगी विवर्ज्जयेत् ॥ १२ ॥

The *Yatin*, who has his mind attached to worldly objects, does not attain to *Mokṣa* (liberation); therefore a *Yogin* should carefully renounce attachment for things earthly. (12)

विषयेन्द्रियसंयोगं केचिद्योगं वदन्ति हि।
अधर्म्मो धर्म्मरूपेण गृहीतस्तैरपण्डितैः ॥ १३ ॥

Some say that the attachment of the senses to their objects is *Yoga*. Irreligion is accepted as religion by these ignorant people. (13)

मनसश्चात्मनश्चैव संयोगञ्च तथापरे।
उक्तानामधिका ह्येते केवलं योगवञ्चिताः ॥ १४ ॥

Others say that the union of the mind and the soul is *Yoga*. These are greater dunces than the first, and are simply deprived of *Yoga*. (14)

वृत्तिहीनं मनः कृत्वा क्षेत्रज्ञं परमात्मनि।
एकीकृत्य विमुच्येत योगोऽयं मुख्य उच्यते ॥ १५ ॥

By dissevering the mind from [all] its faculties and unifying the individual soul with the Supreme One, liberation is to be attained. This is spoken of as the highest *Yoga*. (15)

कषायमोहविक्षेप लज्जाशङ्कादिचेतसः।
व्यापारास्तु समाख्यातास्तान् जित्वा वशमानयेत् ॥ १६ ॥

Attachment, stupefaction, distraction, bashfulness and fear, are spoken of as the operations of the mind One should bring these under subjection. (16)

कुटुम्बैः पञ्चभिर्ग्राम्यैः षष्ठस्तत्र महत्तरः ।
देवासुरमनुष्यैस्तु स जेतुं नैव शक्यते ।। १७ ।।

He, who has controlled the five ordinary senses together with the higher six (*i.e.*, the mind) is incapable of being defeated by the Celestials, Asuras and the mankind. (17)

बलेन परराष्ट्राणि गृहणन् शूरस्तु नोच्यते ।
जितो येनेन्द्रियग्रामः स शूरः कथ्यते बुधैः ।। १८ ।।

A hero is not spoken of as one, who has forcibly taken possession of anothers kingdom: he, who has controlled all the senses, is described by the learned as a hero. (18)

बहिर्मुखानि सर्व्वाणि कृत्वा चाभिमुखानि वै ।
सर्व्वञ्चैवेन्द्रियग्रामं मनश्चात्मनि योजयेत् ।। १९ ।।

By making all the senses, which run towards the external objects, operate internally, one should engage the mind in [the meditation of] the *Atman* (self). (19)

सर्व्वभावविनिर्मुक्तः क्षेत्रज्ञं ब्रह्मणि न्यसेत् ।
एतद्ध्यानञ्च योगश्च शेषाः स्युर्ग्रन्थविस्तराः ।। २० ।।

Being freed from all distracting thoughts, on should consign the individual soul to the *Brahman*. This is *Dhyāna*,—this is *Yoga*; the remnant is nothing but the amplification of a book. (20)

त्यक्त्वा विषयभोगांश्च मनो निश्चलतां गतम् ।
आत्मशाक्तिस्वरूपेण समाधिः परिकीर्त्तितः ।। २१ ।।

Renouncing attachment for earthly objects, when the mind becomes steadied in the form of the power of the soul, it is called *Samādhi*. (21)

चतुर्णां सन्निकर्षेण पदं यत्तदशाश्वतम् ।
द्वयोस्तु सन्निकर्षेण शाश्वतं ध्रुवमक्षयम् ।। २२ ।।

Temporary is the position that is attained by the unification of the four (*viz.*, corporal body, subtile body individual soul and the Supreme Soul). But eternal; real, and unending is what is acquired by the union of the two (*i.e.*, the individual soul and the Supreme Soul). (22)

यन्नास्ति सर्व्वलोकस्य तदस्तीति विरुध्यते ।
कथ्यमानं तथान्यस्य हृदये नावतिष्ठते ॥ २३ ॥

It is a contradiction when what does not exist for all, is spoken of as existent. Therefore that does not exist in the heart of another. (23)

स्वसंवेद्यं हि तद्ब्रह्म कुमारी मैथुनं यथा ।
अयोगो नैव जानाति जातोऽन्धो हि यथा घटम् ॥ २४ ॥

*Brahman* is to be known by ones own self, like cohabitation with a maiden. One, who is not a *Yogin* does not know (*Brahman*);—as one, born blind, does not know a pitcher. (24)

नित्याभ्यसनशीलस्य सुसंवेद्यं हि तद्भवेत् ।
तत् सूक्ष्मत्वादनिर्द्देश्यं परं ब्रह्म सनातनम् ॥ २५ ॥

*Brahman* is completely knowable by him who daily practises *Yoga*. The Eternal *Para-Brahma* is not ascertainable on account of subtleness. (25)

बुधस्त्वाभरणं भावं मनसालोचनं यथा ।
मन्यते स्त्री च मूर्खश्च तदेव बहु मन्यते ॥ २६ ॥

Like mental thoughts, the learned know It (*Brahman*) as one. Women and illiterate people consider it as manifold. (26)

सत्त्वोत्कटाः सुराश्चापि विषयेण वशीकृताः ।
प्रमादिभिः क्षुद्रसत्त्वैर्म्मानुषैरत्र का कथा ॥ २७ ॥

Evem the Celestials, who are possessed of *Sattva* (harmonising tendency), are under the control of the object of the senses, what to speak of men in this respect who are under the influence of stupefaction and possessed of a very small portion of the *Sattvaguṇa*. (27)

तस्मात् त्यक्तकषायेण कर्त्तव्यं दण्डधारणम् ।
इतरस्तु न शक्नोति विषयैरभिभूयते ॥ २८ ॥

Therefore casting off the impurities of the mind, one should take up the staff [of a *Yogin*]; others cannot do it and become subject to the objects of the senses. (28)

न स्थिरं क्षणमप्येकमुदकं हि यथोर्म्मिभिः ।
वाताहतं तथा चित्तं तस्मात् तस्य न विश्वसेत् ॥ २९ ॥

The water, driven by the wind and converted into waves, does not stand still even for a moment. Therefore, one should not place confidence in any. (29)

त्रिदण्डव्यपदेशेन जीवन्ति बहवो नराः ।
यो हि ब्रह्म न जानाति न त्रिदण्डार्ह एव सः ॥ ३० ॥

Many persons drive their livelihood under the umbrage of a triple staff [*i.e.*, of being s *Sannyāsin*]; he, who does not know *Brahman*, is not worthy of holding the triple staff. (30)

ब्रह्मचर्य्यं सदा रक्षेदष्टधा मैथुनं पृथक् ।
स्मरणं कीर्त्तनं केलिः प्रेक्षणं गुह्यभाषणम् ॥ ३१ ॥
सङ्कल्पोऽध्यवसायश्च क्रियानिष्पत्तिरेव च ।
एतन्मैथुनमष्टाङ्गं प्रवदन्ति मनीषिणः ॥ ३२ ॥

[A *Yogin*] should always preserve his *Brahmacaryya* [celibacy]. Sexual intercourse is of eight sorts:—*viz.*, thinking of a woman, talking [about it], dalliance with a woman, looking [at a woman with an impure desire], speaking to her secretly, determination [for holding a sexual congress], persistent endeavour [for doing it] and the actual deed. The learned hold that these are the eight divisions sexual intercourse. (31—32)

न ध्यातव्यं न वक्तव्यं न कर्त्तव्यं कदाचन ।
एतैः सर्व्वैः सुसम्पन्नो यतिर्भवति नेतरः ॥ ३३ ॥

This should never be thought or spoken of, nor should it ever be done. One, who has mastered all these propensities, is a *Yatin*, and none else. (33)

पारिव्रज्यं गृहीत्वा च यो धर्म्मे नावतिष्ठति ।
श्वपदेनाङ्कयित्वा तं राजा शीघ्रं प्रवासयेत् ॥ ३४ ॥

Branding him as an outcaste, the king should speedily turn him, who, having adopted the life of mendicancy, does not observe its regulations, out of his kingdom. (34)

एको भिक्षुर्यथोक्तस्तु द्वौ चैव मिथुनं स्मृतम् ।
त्रयो ग्रामस्तथा ख्यात उर्द्ध्वन्तु नगरायते ॥ ३५ ॥

One [mendicant] is a *Bhikshu;* two are called *Mithuna* in he *Smriti;* three are called *Grāma;* and more than that, *Nagara.*(35)

नगरं हि न कर्त्तव्यं ग्रामो वा मिथुनं तथा ।
एतत्त्र्यं प्रकुर्व्वाणः स्वधर्म्माच्च्यवते यतिः ॥ ३६ ॥

A *Nagara, Grāma,* or a *Mithuna* should not be formed [by a *Yatin*]. By doing these three, a *Yatin* transgresses his own duty. (36)

राजवार्त्तादि तेषान्तु भिक्षावार्त्ता परस्परम् ।
स्नेहपैशुन्यमात्सर्य्यं सन्निकर्षादसंशयम् ॥ ३७ ॥

If they would thus come to live together, their conversation would [naturally] tend towards begging, the king, the objects of their affection, slandering and jealousy. (37)

लाभपूजानिमित्तं हि व्याख्यानं शिष्यसंग्रहः ।
एते चान्ये च बहवः प्रपञ्चाः कुतपस्विनाम् ॥ ३८ ॥

The exposition of the Sacriptures for lucre and adoration, the collection of disciples and many other similar displays are [in vogue] amongst the bad ascetics. (38)

ध्यानं शौचं तथा भिक्षा नित्यमेकान्तशीलता ।
भिक्षोश्चत्वारि कर्म्माणि पञ्चमो नोपपद्यते ॥ ३९ ॥

Meditation, purification, begging alms, and always living in a solitary place,—these four are the duties of a *Bhikṣu.* He must not follow the fifth. (39)

तपोजपैः कृशीभूतो व्याधितोऽसथावहः ।
वृद्धो ग्रहगृहीतश्च यश्चान्यो विकलेन्द्रयः ॥ ४० ॥

[A *Bhikṣu*],—emaciated by ascetic austerities and the recitation of the *Mantra,* disabled by interruptions of health, age, infirmity or decrepitude; possessed by an evil plant, deranged in intellect—[may seek refuge in a house]. (40)

नीरुजश्च युवा चैव भिक्षुर्नावसथावहः ।
स दूषयति तत् स्थानं पशून् पीडयतीति च ।। ४१ ।।

But a healthy and youthful *Bhikṣu* cannot betake to a home-life; he would thereby vitiate that place and injure the learned. (41)

नीरुजश्च युवा चैव ब्रह्मचर्य्योद्विनश्यति ।
ब्रह्मचर्य्याविनष्टन्तु कुलञ्चैव तु नाशयेत् ।। ४२ ।।

Such a healthy and youthful person destroys his *Brahmacaryya*; when *Brahmacaryya* is destroyed, his family also meets with destruction. (42)

वसन्नावसथे भिक्षुर्म्मैथुनं यदि सेवते ।
तस्यावसथनाथस्य मूलान्यपि निकृन्तति ।। ४३ ।।

If while living in a house, a *Bhikṣu* holds sexual intercourse then the root of the master of that house is cut off. (43)

आश्रमे तु यतिर्यस्य मुहूर्त्तमपि विश्रमेत् ।
किं तस्यान्येन धर्म्मेण कृतकृत्योऽभिजायते ।। ४४ ।।

What is the use of any other religious rite for him in whose house a *Yatin* finds shelter even for a moment? He becomes blessed thereby. (44)

सञ्चितं यद्गृहस्थेन पापमामरणान्तिकम् ।
स निर्द्दहति तत् सर्व्वमेकरात्रोषितो यतिः ।। ४५ ।।

Living even for one night, a *Yatin* consumes all the sins that are collected by a householder till his death. (45)

योगाश्रमपरिश्रान्तं यस्तु भोजयते यतिम् ।
निखिलं भोजितं तेन त्रैलोक्यं सचराचरम् ।। ४६ ।।

The three worlds, consisting of animate and in animate creations, are fed by him who feeds a *Yatin*, laden with toil, in the order of hermitage, by the practices of *Yoga*. (46)

यस्मिन् देशे वसेद्योगी ध्यानयोगविचक्षणः ।
सोऽपि देशो भवेत् पूतः किं पुनस्तस्य बान्धवाः ।। ४७ ।।

The country, in which a *Yogin*, well-versed in meditation, resides, becomes purified, what to speak of his relatives? (47)

द्वैतञ्चैव तथाद्वैतं द्वैताद्वैतं तथैव च।
न द्वैतं नापि चाद्वैतमितो तत् परमार्थिकम् ।। ४८ ।।

The thought of dualism, monism, dualism-andmonism, no-dualism and no-monism, leads to the highest acquisition. (48)

नाहं नैवान्यसम्बन्धो ब्रह्मभावेन भावितः ।
ईदृशायामवस्थायामवाप्यं परमं पदम् ।। ४९ ।।

Permeated by the thought of *Brahmaṇ*, one should neither think of ones self nor of his relationship with another. Obtaining such a stage, one comes by the most excellent station. (49)

द्वैतपक्षे समास्था ये अद्वैते तु व्यवस्थिताः ।
अद्वैतिनां प्रवक्ष्यामि यथा धर्म्मः सुनिश्चितः ।। ५० ।।

Some firmly, believe in dualism; and some, in monism. I would describe the firmly-formed tenets of the monists. (50)

तत्रात्मव्यतिरेकेण द्वितीयं यदि पश्यति ।
ततः शास्त्राण्यधीयन्ते श्रूयन्ते ग्रन्थसञ्चयाः ।। ५१ ।।

If one sees a second object except the self, than he should study the *Śāstras* and listen to [the views contained] in innumerable books. (51)

दक्षशास्त्रं यथा प्रोक्तमशेषाश्रममुत्तमम् ।
अधीयन्ते तु ये विप्रास्ते यान्त्यमरलोकताम् ।। ५२ ।।

The *Vipras*, who study the Institutes of Dakṣa, containing an account of the most excellent duties of all the orders as spoken of duly, repair to the celestial religion. (52)

इदन्तु यः पठेद्भक्त्या श्रृणुयादधमोऽपि वा ।
स पुत्रपौत्रपशुमान् कीर्त्तिञ्च समवाप्नुयात् ।। ५३ ।।

Even if an inferior person studies and listens to it reverentially, he comes by son, grandson, animals and fame. (53)

श्रावयित्वा त्विदं शास्त्रं श्राद्धकालेऽपि वा द्विजः ।
अक्षयं भवति श्राद्धं पितृभ्यश्चोपजायते ॥ ५४ ॥

If a twice-born person makes this *Dharma Śastra* listened to by others at the time of a *Śrāddha*, it yields endless fruits and comes to the departed Manes. (54)

*इति दाक्षे धर्म्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥*

THE END.

# हारीतसंहिता

# Hārīta Saṁhitā

## CHAPTER I

## वर्णाश्रमधर्मवर्णनम्

ये वर्णाश्रमधर्म्मस्थास्ते भक्ता केशवं प्रति ।
इति पूर्व्वं त्वया प्रोक्तं भूर्भुवःस्वर्द्विजोत्तमाः ॥ १ ॥

[THE KING *AMBARĪṢA* PUTS THE QUESTION TO THE ṚṢI MĀRKAṆ‡ḌEYA.]

It has, before, been said by thee that the foremost of the twice-born ones.—residing on the earth, the atmospheric and the celestial regions, performing the duties laid down [in the ordinances] for the various castes and others,—are [Said to be] devoted to *Keśava*. (1)

वर्णानामाश्रमाणाञ्च धर्म्मान् नो ब्रूहि सत्तम ।
येन सन्तुष्यते देवो नारसिंहः सनातनः ॥ २ ॥

O foremost of the good, do thou describe unto us the duties of castes and orders by which the eternal Deity *Nara-Simha* (Man-Lion) is gratified. (2)

मार्कण्डेयः ॥

अत्राहं कथयिष्यामि पुरावृत्तमनुत्तमम् ।
ऋषिभिः सह संवादं हारीतस्य महात्मनः ॥ ३ ॥

*MĀRKAṆḌEYA* said:—I shall here recount the ancient and the most excellent conversation that took place between the high-souled *Hārīta*, and the *Ṛṣis*. (3)

हारीतं सर्व्वधर्म्मज्ञमासीनमिव पावकम्।
प्रणिपत्याब्रुवन् सर्व्वे मुनयो धर्म्मकाङ्क्षिणः ॥ ४ ॥

Having saluted *Hārīta*, conversant with all forms of religion and effulgent like fire, all the ascetics, desirous of questioning about religion, said : (4)

भगवन् सर्व्वधर्म्मज्ञ सर्व्वधर्म्मप्रवर्त्तक।
वर्णानामाश्रमाणाञ्च धर्म्मान् नो ब्रूहि भार्गव ॥ ५ ॥

"O thou endued with lordly powers, O thou conversant with all [forms of] religion and the institutor of all religions, do thou, O son of *Bhṛgu*, describe unto us the duties of various castes and orders." (5)

समासाद्योगशास्त्रञ्च विष्णुभक्तिकरं परम्।
एतच्चान्यच्च भगवन् ब्रूहि नः परमो गुरुः ॥ ६ ॥

"O thou endued with lordly powers, do thou describe unto us, in brief, the *Yoga-Śāstra* and every thing else that goes to create firm faith in *Viṣṇu*. Thou art our great preceptor." (6)

हारीतस्तानुवाचाथ तैरेवं चोदितो मुनिः।
शृण्वस्तु मुनयः सर्व्वे धर्म्मान् वक्ष्यामि शाश्वतान् ॥ ७ ॥

Having been thus accosted by them, the ascetic *Hārīta* said to them:—Hear, O ye all ascetics, I shall describe the eternal duties. (7)

वर्णानामाश्रमाणाञ्च योगशास्त्रञ्च सत्तमाः।
सन्ध्यार्य्य मुच्यते मर्त्त्यो जन्मसंसारबन्धनात् ॥ ८ ॥

O foremost ones, by following the duties of castes and orders, as well as [the precepts of] the *Yoga-Śāstra*, a mortal is freed from the fetters of birth and *Saṁsāra* (mundane existence.) (8)

पुरा देवो जगत्स्रष्टा परमात्मा जलोपरि।
सुष्वाप भोगिपर्य्यङ्के शयने तु श्रिया सह ॥ ९ ॥

Formerly (*i.e.*, before the creation) the Divine Creator of the Universe, the Great Soul [*Viṣṇu*], was laying asleep with [his Consort] Śrī [the Goddess of Prosperity] on a bed of serpent in water. (9)

तस्य सुप्तस्य नाभौ तु महत् पद्ममभूत् किल ।
पद्ममध्येऽभवद् ब्रह्मा वेदवेदाङ्गभूषणः ॥ १० ॥

From the nevel of that Deity, lying asleep, originated a huge Lotus. Within that Lotus sprang into existence *Brahmā* having the *Vedās* and the *Vedāṅgas* for his ornaments. (10)

स चोक्तो देवदेवेन जगत् सृज पुनः पुनः ।
सोऽपि सृष्ट्वा जगत् सर्व्वं सदेवासुरमानुषम् ॥ ११ ॥

यज्ञसिद्ध्यर्थमनघान् ब्राह्मणान् मुखतोऽसृजत् ।
असृजत् क्षत्रियान् बाह्वोर्वैश्यानप्यूरुदेशतः ॥ १२ ॥

He (i.e., *Brahmā*) was, again and again, asked by the god of gods, saying,—"Create the universe." He, too having created the entire universe consisting of the Celestials, *Aṣuras* and the human beings, brought out from his mouth the sinless *Brāhamaṇas* for successfully performing sacrifices; the *Kṣatriyas*, from his arms; and the *Vaiśyas*, from his thighs. (11—12)

शूद्रांश्च पादयोः सृष्ट्वा तेषाञ्चैवानुपूर्व्वशः ।
यथा प्रोवाच भगवान् ब्रह्मयोनिः पितामहः ॥ १३ ॥

तद्वचः सम्प्रवक्ष्यामि श्रृणुत द्विजसत्तमाः ।
धनं यशस्यमायुष्य स्वर्ग्यं मोक्षफलप्रदम् ॥ १४ ॥

Hear, O ye foremost of the twice-born, I shall describe the words,—capable of giving wealth, fame, long life, the celestial region and the fruit of emancipation,—which the Divine Grand Father *Brahmā* addressed to them all, in order of succession, after having created the *Śūdras*. (13—14)

ब्राह्मण्यां ब्राह्मणेनैवमुत्पन्नो ब्राह्मणः स्मृतः ।
तस्य धर्म्मं प्रवक्ष्यामि तद्योग्यं देशमेव च ॥ १५ ॥

Those begotten by the *Brāhmaṇas* on *Brāhmaṇa*-women are known in the *Smṛtis* as the *Brāhmaṇas*. I shall describe their duties and the country worthy of being inhabited by them. (15)

कृष्णसारो मृगो यत्र स्वभावेन प्रवर्त्तते ।
तस्मिन् देशे वसेद्धर्म्मः सिध्यति द्विजसत्तमाः ॥ १६ ॥

O ye foremost of the twice-born, [a *Brāhmaṇa*] should live in a country where the antelope moves about freely by nature, [for there only] religious practices become successful. (16)

षट्कर्म्माणि निजान्बाहुर्ब्राह्मणस्य महात्मनः ।
तैरेव सततं यस्तु वर्त्तयेत् सुखमेधते ॥ १७ ॥

Sixfold works have been laid down for a high-souled *Brāhmaṇa*. He, who always lives with them (*i.e.*, performs them) attains to happiness. (17)

अध्यापनञ्चाध्ययनं याजनं यजनं तथा ।
दानं प्रतिग्रहश्चेति षट्कर्म्माणीति चोच्यते ॥ १८ ॥

Teaching, religious study, officiating as a priest at sacrifices, celebrating sacrifices, making gifts, and accepting gifts are mentioned as the sixfold duties of a *Brāhmaṇa*. (18)

अध्यापनञ्च त्रिविधं धर्म्मार्थमृक्थकारणात् ।
शुश्रूषाकरणञ्चेति त्रिविधं परिकीर्त्तितम् ॥ १९ ॥

Teaching is threefold, [namely,] for virtue or wealth, and service is described as the third [object.] (19)

एषामन्यतमाभावे वृषाचारो भवेद्द्विजः ।
तत्र विद्या न दातव्या पुरुषेण हितैषिणा ॥ २० ॥

In the absence, of at least one, of these works, a *Brāhmaṇa* becomes a *Vṛṣācāra*, (*i.e.*, one acting like a bull). Learning should not be bestowed, by a person, on him who seeks [only] his [own] advancement. (20)

योग्यानध्यापयेच्छिश्यानयोग्यानपि वर्ज्जयेत् ।
विदितात् प्रतिगृह्णीयाद्गृहे धर्म्मप्रसिद्धये ॥ २१ ॥

One should teach a worthy disciple and discard and unworthy one. For successfully performing a religious rite, one should accept a gift from a householder who is known as being freed from sins. (21)

वेदश्चैवाभ्यसेन्नित्यं शुचौ देशे समाहितः ।
धर्म्मशास्त्रं तथा पाठ्यं ब्राह्मणैः शुद्धमानसैः ॥ २२ ॥

One should, in a purified place, daily attentively study any *Veda*. *Dharma-Śāstras* should be [similarly] studied by the pure-minded *Brāhmaṇas*. (22)

वेदवत् पठितव्यञ्च श्रोतव्यञ्च दिवा निशि ।
स्मृतिहीनाय विप्राय श्रुतिहीने तथैव च ॥

दानं भोजनमन्यच्च दत्तं कुलविनाशनम् ॥ २३ ॥
तस्मात् सर्व्वप्रयत्नेन धर्म्मशास्त्रं पठेद्‌द्विजः ।

They should be daily and nightly studied and listened to like the *Vedas*. To make a gift and offer food unto a *Brāhmaṇa* who is ignorant of the *Śruti* and the *Smṛti*, encompasses the destruction of the giver's family. Therefore a *Brāhmaṇa*, with all care, should study the *Dharma-Śāstra*. (23-24)

श्रुतिस्मृती च विप्राणां चक्षुसी देवनिर्म्मिते ।
काणस्तत्रैकया हीनो द्वाभ्यामन्धः प्रकीर्त्तितः ॥ २४ ॥

The *Śruti* and the *Smṛti* are the two eyes of the *Brāhmaṇas* created by God. If deprived [of the knowledge] of the one, [a person] is called one-eyed; and if of the two, a blind. (24)

गुरुशुश्रूषणञ्चैव यथान्यायमतन्द्रितः ।
सायं प्रातरुपासीत विवाहाग्नि द्विजोत्तमः ॥ २५ ॥

A good *Brāhmaṇa* should zealously attend upon his preceptor and worship the *Vivāha*-Fire, morning and evening. (25)

सुस्नातस्तु प्रकुर्व्वीत वैश्वदेवं दिने दिने ।
अतिथीनागताञ्छक्त्या पूजयेदविचारतः ॥ २६ ॥

Having bathed properly, he should offer, every day, oblations to the *Vaiśvadevas*, and adore the in-coming guests, to the best of his power, and without any distinction. (26)

अन्यानभ्यागतान् विप्रान्पूजयेच्छक्तितो गृही ।
स्वदारनिरतो नित्यं परदारविवर्जितः ॥ २७ ॥

A person, leading the domestic mode of life, who is always devoted to his wife, and shuns other peoples wives, should, also, adore other in-coming *Brāhmaṇa*-guests to the best of his power. (27)

कृतहोमस्तु भुञ्जीत सायं प्रातस्त्दारधीः ।
सत्यवादी जितक्रोधो नाधर्म्मे वर्त्तयेन्मतिम् ॥ २८ ॥

An intelligent person should take his meal in the evening, after having performed the *Homa*. He should be truthful, have control over his passion, and never fix his mind on irreligion. (28)

स्वकर्म्मणि च सम्प्राप्ते प्रमादान्न निवर्त्तते ।
सत्यां हित्यां वदेद्वाचं परलोकहितैषणीम् ॥ २९ ॥

Having undertaken the performance of his own duty, he should not neglect it from carelessness. He should always speak truthful words conducive to the wellbeing of all and in the next world. (29)

एष धर्म्मः समुद्दिष्टो ब्राह्मणस्य समासतः ।
धर्म्ममेव हि यः कुर्य्यात् स याति ब्राह्मणः पदम् ॥ ३० ॥

This is the duty of a *Brāhmaṇa* described in brief. He, who performs this duty, attains to the station of *Brāhmaṇa*, (*i.e.*, emancipation). (30)

इत्येष धर्म्मः कथित मयायं पृष्टो भवद्भिस्त्वखिलाघहारी ।
वदामि राज्ञामपि चैव धर्म्मान् पृथक् पृथग्वोधत विप्रवर्य्याः ॥ ३१ ॥

O ye foremost of the *Brāhmaṇās*, as accosted by you, thus the Code of Religious Regulations, which dissipates the entire multitude of sins, has been described by me. Hear, I shall now describe the duties of the *Kṣatriyas* and severally of other castes. (31)

*इति हारीते धर्म्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥*

# CHAPTER II

## चतुवर्णानां धर्मवर्णनम्

क्षत्रादीनां प्रवक्ष्यामि यथावदनुपूर्व्वशः ।
येषु प्रवृत्ता विधिना सर्व्वें यान्ति परां गतिम् ॥ १ ॥

[THE DUTIES OF THE *KṢATRIYAS*, *VAIṢYAS* AND *ŚŪDRAS*]

I SHALL describe, in order, from the beginning to the end, [the duties of] the *Kṣatriyas* and others, by following which regulations all come by most excellent condition. (1)

राज्यस्थः क्षत्रियश्चापि प्रजा धर्म्मेण पालयन् ।
कुर्य्यादध्ययनं सम्यग्यजेद्यज्ञान् यथाविधि ॥ २ ॥

When placed in [charge of] a kingdom, a *Kṣatriya* should protect his subjects righteously, be devoted to study, and should duly celebrate sacrifices. (2)

दद्याद्दानं द्विजातिभ्यो धर्म्मबुद्धिसमन्वितः ।
स्वभार्य्यानिरतो नित्यं षड्भागार्हः सदा नृपः ॥ ३ ॥

A king, endued with a righteous understanding, should always make gifts unto the twice-born, (*i.e.*, the *Brāhmaṇas*), be always devoted unto his own wife and take a sixth part [of the income of his subjects as revenue.] (3)

नीतिशास्त्रार्थकुशलः सन्धिविग्रहतत्त्ववित् ।
देवब्राह्मणभक्तश्च पितृकार्य्यपरस्तथा ॥ ४ ॥

He should be proficient in the Laws of Polity, well informed in the true spirit of making peace and dissension, devoted to the Deities and the *Brāhmaṇas*, and be intent on performing rites for the *Pitṛs* (the departed manes). (4)

धर्म्मेण यजनं कार्य्यमधर्म्मपरिवर्ज्जनम् ।
उत्तमां गतिमाप्नोति क्षत्रियोऽप्येवमाचरन् ॥ ५ ॥

He should perform sacrifices righteously and shun irreligious works. By acting thus a *Kṣatriya* attains to the most excellent condition [in after life]. (5)

गोरक्षां कृषिवाणिज्यं कुर्य्याद्वैश्यो यथाविधि ।
दानं देयं यथाशक्त्या ब्राह्मणानाञ्च भोजनम् ॥ ६ ॥

A *Vaiṣya* should duly tend cattle, drive trade and agriculture, make charities and feed the *Brāhmaṇas* according to his power. (6)

दम्भमोहविनिर्म्मुक्तस्तथा वागनसूयकः ।
स्वदारनिरतो दान्तः परदारविवर्ज्जितः ॥ ७ ॥

He should be shorn of pride and stupefaction, [and] even by words he should not injure others, be devoted to his own wife and self-restrained, and avoid other people's wives. (7)

धनैर्विप्रान् भोजयित्वा यज्ञकाले तु याजकान् ।
अप्रभुत्वञ्च वर्त्तेत धर्म्मेष्वादेहपातनात् ॥ ८ ॥

Having fed with his money, the *Brāhmaṇas*, and the priests at the time of sacrifice, he should live, without lording over, in religious matters till the fall of his body (i.e., till his death). (8)

यज्ञाध्ययनदानानि कुर्य्यान्नित्यमतन्द्रितः ।
पितृकार्य्यपरश्चैव नरसिंहार्च्चनापरः ॥ ९ ॥

He should zealously celebrate sacrifices, study religious books, make charities, perform the rite for the *Pitṛs* and worship the Man-Lion, (*i.e., Viṣṇu.*) (9)

एतद्वैश्यस्य धर्म्मोऽयं स्वधर्म्ममनुतिष्ठति ।
एतदाचरते यो हि स स्वर्गी नात्र संशयः ॥ १० ॥

This is the duty of a *Vaiṣya*. He, who follows the duty of his own caste, and acts thus, forsooth, repairs to the celestial region. (10)

वर्णत्रयस्य शुश्रूषां कुर्य्याच्छूद्रः प्रयत्नतः ।
दासवद्ब्राह्मणानाञ्च विशेषेण समाचरेत् ॥ ११ ॥

A *Śūdra* should, with care, serve the three *Varṇas* and particularly act like a servant unto the *Brāhmaṇas.* (11)

अयाचितप्रदाता च कष्टं वृत्तार्थमाचरेत् ।
पाकयज्ञविधानेन यजेद्देवमतन्द्रितः ॥ १२ ॥

He should make gifts without being solicited, earn his livelihood by hardship, and zealously worship the Deity according to the rules of *Pāka-Yajña*, (a simple or domestic sacrifice). (12)

शूद्राणामधिकं कुर्य्यादर्च्चनं न्यायवर्त्तिनाम् ।
धारणं जीर्णवस्त्रस्य विप्रस्योच्छिष्टभोजनम् ।
स्वदारेषु रतिश्चैव परदारविवर्ज्जनम् ॥ १३ ॥

Furthermore he should adore the *Śūdras*, who wend righteous and just ways. He should put on a tattered cloth, eat the remnant of a *Brāhmaṇas* food, find pleasure only in his own wife and avoid anothers wife. (13)

इत्थं कुर्य्यात् सदा शूद्रो मनोवाक्कायकर्म्मभिः ।
स्थानमैन्द्रमवाप्नोति नष्टपापः सुपुण्यकृत् ॥ १४ ॥

A *Śūdra* should always do this with his mind, words and deeds. Having performed righteous deeds and having his sins dissipated [thereby], he attains to the dignity of *Indra*. (14)

वर्णेषु धर्म्मा विविधा मयोक्ता यथा तथा ब्रह्ममुखेरिताः पुरा ।
शृणुध्वमत्राश्रमधर्म्ममाद्यं मयाच्यमानं क्रमशो मुनीन्द्राः ॥१५ ॥

The duties of the various *Varṇas* have, thus, been described by me, as they formerly emitted from the mouth of *Brahmā*. O ye lords of ascetics, listen now to the duties of the first *Āśrama* (*i.e.*, the order of religious students) as I go on narrating them one after the other. (15)

इति हारीते धर्म्मशास्त्रे द्वितीयोऽध्यायः ॥ २ ॥

# CHAPTER III

## ब्रह्मचर्याश्रम धर्मवर्णनम्

उपनीतो माणवको वसेद्गुरुकुलेषु च।
गुरोः कुले प्रियं कुर्य्यात् कर्म्मणा मनसा गिरा ॥ १ ॥

[BRAHMACARYYA OR RELIGIOUS STUDENTSHIP]

HAVING been invested with the sacred thread, a person (*i.e.*, one of the three castes) should live in the family of his preceptor and do good unto it by deeds, mind and words. (1)

ब्रह्मचर्य्यमधःशय्या तथा वह्नेरुपासना।
उदकुम्भान् गुरोर्दद्याद्गोग्रासञ्चेन्धनानि च ॥
कुर्य्यादध्ययनञ्चैव ब्रह्मचारी यथाविधि।
विधिं त्यक्त्वा प्रकुर्व्वाणो न स्वाध्यायफलं लभेत् ॥ २ ॥

[He should] lead a life of celibacy, sleep on [the bare] earth, adore the Fire, and other, unto his preceptor, pitchers full of water, sacrificial fuels and *Go-ghrāsa* (*i.e.*, morsels of grass for his cow).

A *Bramacārin* should study [the *Vedas*] with propriety without which he does not attain the fruit of Vedic studies. (2)

यः कश्चित् कुरुते धर्म्मं विधिं हित्वा दुरात्मवान्।
न तत्फलमवाप्नोति कुर्व्वाणोऽपि विधिच्युतः ॥ ३ ॥

A wicked-souled person, divorced from regulation, even when he performs righteous deeds, disregarding the proper rules, does not attain the fruits thereof. (3)

तस्माद्वेदव्रतानीह चरेत् स्वाध्यायसिद्धये ।
शौचाचारमशेषन्तु शिक्षयेद्गुरुसन्निधौ ॥ ४ ॥

Therefore for attaining success in his Vedic study, he should perform the rites laid down in the *Vedas*. He should learn, from his preceptor, the many and varied rules [for attaining] purification. (4)

अजिनं दण्डकाष्ठञ्च मेखलाञ्चोपवीतकम् ।
धारयेदप्रमत्तश्च ब्रह्मचारी समाहितः ॥ ५ ॥

Being careful and atteintive, a *Brahmacārin* should use a deer-skin [for his waist cloth] a piece of wood for cleansing the teeth, *Mekhalā*, (*i.e.*, the triple girdle worn by the first three castes), and the sacrificial thread. (5)

सायं प्रातश्चरेद्भैक्षं भोज्याथ संयतेन्द्रियः ।
आचम्य प्रयतो नित्यं न कुर्य्याद्दन्तधावनम् ॥
छत्रञ्चोपानहञ्चैवगन्धमाल्यादि वर्ज्जयेत् ।
नृत्यगीतमथालापं मैथुनञ्च विवर्ज्जयेत् ॥ ६ ॥

For procuring food, he should, having restrained his senses, beg alms in the morning and evening. Rinsing his mouth carefully every day, he should not cleanse his teeth.

i.e., He should not rub his teeth with wood, after having rinsed his mouth at the time of bathing.

He should renounce umbrella, shoes, scents and garlands and must, also, abstain from dancing and singing, useles conversation and sexual intercourse. (6)

हस्त्यश्वारोहणञ्चैव सन्त्यजेत् संयतेन्द्रियः ।
सन्ध्योपास्ति प्रकुर्व्वीत ब्रह्मचारी व्रतस्थितः ॥ ७ ॥

Having restrained his sense, he should abstain from riding on elephants and horses. Observing his vow, a *Brahmacārin* should perform his evening adoration. (7)

अभिवाद्य गुरोः पादौ सन्ध्याकर्म्मावसानतः ।
तथा योगं प्रकुर्व्वीत मातापित्रोश्च भक्तितः ॥ ८ ॥

After the termination of the evening adoration, he should salute the feet of his preceptor and reverentially meditate upon his parents (*i.e.*, adore them mentally). (8)

एतेषु त्रिषु नष्टेषु नष्टाः स्युः सर्व्वदेवताः ।
एतेषां शासने तिष्ठेद्ब्रह्मचारी विमत्सरः ॥ ९ ॥

These three (*i.e.*, the preceptor, the father and the mother) being lost (becoming displeased), all the Deities are displeased. Shorn of pride a *Brahmacārin* should abide by the commands of all these. (9)

अधीत्य च गुरोर्व्वेदान् वेदौ वा वेदमेव वा ।
गुरवे दक्षिणां दद्यात् संयमी ग्राममावसेत् ॥ १० ॥

Having studied either the one, two or the three *Vedas* from the preceptor, he should make the usual present to him, and then being self-controlled, [he should] live in his village. (10)

यस्यैतानि सुगुप्तानि जिह्वोपस्थोदरं करः ।
संन्याससमयं कृत्वा ब्राह्मणो ब्रह्मचर्य्यया ॥ ११ ॥

तस्मिन्नेव नयेत् कालमाचार्य्ये यावदायुषम् ।
तदभावे च तत्पुत्रे तच्छिष्ये वाथवा कुले ॥ १२ ॥
न विवाहो न संन्यासो नैष्ठिकस्य विधीयते ॥ १३ ॥

A *Brāhmṇa*, whose tongue, generative organ, belly and hands, have all been controlled, should, resorting to *Saṁnyāsa* (renunciation), lead a celibate life near the same preceptor, as long as he lives; in his absence, near his (preceptor's) son; [in the latter's absence,] near his disciple or in his family. Neither marriage nor [absolute] renunciation is laid down for the *Naiṣṭhika*.[1]

A perpetual religious student, who continues with his spiritual preceptor even after the prescribed period, and vows life-long abstinence and chastity. (11 – 13)

इमं यो विधिमास्थाय त्यजेद्देहमतन्द्रितः ।
नेह भूयोऽपि जायेत ब्रह्मचारी दृढव्रतः ॥ १४ ॥

A *Brahmacārin*, of firm vows, who, carefully following this regulation, renounces his body, is not born again in this world. (14)

यो ब्रह्मचारी विधिना समाहित-
श्चरेत् पृथिव्यां गुरुसेवने रतः ।
सम्प्राप्य विद्यामतिदुर्लभां शिवां
फलञ्च तस्याः सुलभन्तु विन्दति ॥ १५ ॥

A *Brahmacārin*, who, being self-controlled and devoted to the service of his preceptor, moves about on this earth, acquires an auspicious learning, so difficult of attainment, and comes by its fruit (*i.e.*, virtue, worldly profit, desire and emancipation) so easily attainable [by such a person]. (15)

*इति हारीते धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥*

# CHAPTER IV

## गृहस्थाश्रम धर्मवर्णनम्

गृहीतवेदाध्ययनः श्रुतशास्त्रार्थतत्त्ववित् ।
असमानार्षगोत्रां हि कन्यां सभ्रातृकां शुभाम् ॥ १ ॥

सर्व्वावयवसम्पूर्णां सुवृत्तामुद्वहेन्नरः ।
ब्राह्मण विधिना कुर्य्यात् प्रशस्तेन द्विजोत्तमः ॥ २ ॥

[*GĀRHASTYA*, OR THE DOMESTIC MODE OF LIFE]

AFTER having completed his Vedic studies and being acquainted with the true import of *Dharma-Śāstras*, a person should wed a maiden of a different family, having a brother, endued with auspicious marks, perfect limbs and a good character. That foremost of the twice-born must do so according to the most excellent rite of *Brāhmaṇa*. (1—2)

तथान्ये बहवः प्रोक्ता विवाहा वर्णधर्म्मतः ।
औपासनञ्च विधिवदाहृत्य द्विजपुङ्गवाः ॥ ३ ॥

सायं प्रातश्च जुहुयात् सर्व्वकालमतन्द्रितः ।
स्नानं कार्य्यं ततो नित्यं दन्तधावनपूर्व्वकम् ॥ ४ ॥

Various other forms of marriage, according to caste and order, have been spoken of. Having duly collected sacrificial fuels, the foremost of the twice-born, being all the while wide awake, should offer oblations [to the Fire] in the morning and evening. Thereupon [he] should daily bathe after having previously cleansed his teeth. (3—4)

उषःकाले समुत्थाय कृतशौचो यथाविधि ।
मुखे पर्य्युषिते नित्यं भवत्यप्रयतो नरः ॥ ५ ॥

Having got up from bed at dawn he should duly perform [all] the purifying operations. The mouth remaining state (*i.e.,*

not washed) every day, person loses control over his own self. (5)

तस्माच्छुष्कमथार्द्रं वा भक्षयेद्दन्तकाष्ठकम् ।
करञ्जं खादिरं वापि कदम्बं कुरवं तथा ॥ ६ ॥

सप्तपर्णपृष्णिपर्णीजम्बुनिम्बं तथैव च ।
अपामार्गश्च बिल्वश्चार्कश्चोडुम्बरमेव च ॥ ७ ॥

एते प्रशस्ताः कथिता दन्तधावनकर्म्मणि ।
दन्तकाष्ठस्य भक्षश्च समासेन प्रकीर्त्तितः ॥ ८ ॥

Therefore one should eat (use) a piece of wood, dry or wet, for cleansing the teeth. *Karañja, Khādira, Kadamba, Kurava, Saptaparṇī, Pṛṣṇiparṇi, Jambu, Apāmārga, Vilva, Arka, Udumbara,*—these are mentioned as the most suitable woods in the operạtion of tooth rubbing. Thus is described, in brief, the wood which should be used for rubbing the tooth. (6—8)
Name of a tree used in medicinal preparations.

सर्व्वे कण्टकिनः पुण्याः क्षीरिणश्च यशस्विनः ।
अष्टाङ्गुल्लेन मानेन दण्डकाष्ठमिहोच्यते ।
प्रादेशमात्रमथवा तेन दन्तान् विशोधयेत् ॥ ९ ॥

All thorny woods yield virtue; and milky ones, fame. It is said that the wood, for rubbing the tooth, should be of the measure of eight fingers. Or it should be of the size of a span, measured from the tip of the thumb to that of the forefinger. With such [a piece of wood], one should cleanse one's teeth. (9)

प्रतिपत्पर्वषष्ठीषु नवम्याञ्चैव सत्तमाः ।
दन्तानां काष्ठसंयोगाद्दहत्यासप्तमं कुलम् ॥ १० ॥

If the teeth are touched with a twig on the first day of a lunar fortnight, the fifteenth day of the dark fortnight, the fullmoon day, the sixth and the ninth lunar day, one's seven generations are consumed. (10)

अभावे दन्तकाष्ठानां प्रतिषिद्धदिनेषु च ।
अपां द्वादशगण्डूषैर्मुखशुद्धिं समाचरेत् ॥ ११ ॥

On the interdicted days, the mouth should be rinsed with twelve handfuls of water instead of a twig. (11)

स्नात्वा मन्त्रवदाचम्य पुनराचमनं चरेत् ।
मन्त्रवत् प्रोक्ष्य चात्मानं प्रक्षिपेदुदकाञ्जलिम् ॥ १२ ॥

Having rinsed the mouth, as laid down in the *Mantra*, one should again rinse it. Then sprinkling one's own self with water,as described in the *Mantra*, one should throw palmfuls of water. (12)

आदित्येन सह प्रातर्म्मन्दहा नाम राक्षसाः ।
युध्यति वरदानेन ब्रह्मणोऽव्यक्तजन्मनः ॥ १३ ॥

By virtue of the boon conferred by *Brahmā*, whose birth is not known, the *Rākṣasas Mandahā* fight every morning with the Sun. (13)

उदकाञ्जलिनिक्षेपा गायत्र्या चाभिमन्त्रिताः ।
निघ्नन्ति राक्षसान् सर्व्वान् मन्देहाख्यान् द्विजेरिताः ॥ १४ ॥

The handfuls of water, thrown by the *Brāhmaṇas* and inspired with the mystic verse *Gāyatrī, destroy all the Rākṣasas* passing under the appellation of *Mandahā*. (14)

ततः प्रयाति सविता ब्राह्मणैरभिरक्षितः ।
मरीच्याद्यैर्म्महाभागैः सनकाद्यैश्च योगिभिः ॥ १५ ॥

Thereupon protected by the *Brāhmaṇas*, the Sun proceeds along with the *Yogins* headed by the great *Marīci* and *Sanaka*. (15)

तस्मान्न लङ्घयेत् सन्ध्यां सायं प्रातः समाहितः ।
उल्लङ्घयति यो मोहात् स याति नरकं ध्रुवम् ॥ १६ ॥

Therefore one should not studiously neglect the morning and evening adorations. One, who neglects he same out of stupefaction, forsooth, goes to [the infernal region of] hell. (16)

सायं मन्त्रवदाचम्य प्रोक्ष्य सूर्य्यस्य चाञ्जलिम्।
दत्त्वा प्रदक्षिणं कुर्य्याज्जलं स्पृष्ट्वा विशुध्यति ॥ १७ ॥

Having rinsed one's mouth, sprinkled one's own self with water, according to the *Mantra*, and offered handfuls of water in honour of the Sun, one should perform the rite of circumambulation and then purify one's self by touching water. (17)

पूर्व्वां सन्ध्यां सनक्षत्रामुपासीत यथाविधि।
गायत्रीमभ्यसेत्तावद्यावदादित्यदर्शनात् ॥ १८ ॥

Even when the stars are visible, one should duly perform the first *Sandhyā* adoration and recite the *Gāyatrī* till the Sun is not seen. (18)

उपास्य पश्चिमां सन्ध्यां सादित्याञ्च यथाविधि।
गायत्रीमभ्यसेत्तावद्यावत्तारां न पश्यति ॥ १९ ॥

Then having duly performed the evening *Sandhyā*, even when the Sun remains visible, one should recite the *Gāyatrī* till the stars are not seen. (19)

ततश्चावसथं प्राप्य कृत्वा होमं स्वयं बुधः।
सञ्चिन्त्य पोष्यवर्गस्य भरणार्थं विचक्षणः ॥ २० ॥

Thereupon reaching the house and performing the *Homa*, a learned and sage person should think of measures for supporting those who depend on him.

ततः शिष्यहितार्थाय स्वाध्यायं किञ्चिदाचरेत्।
ईश्वरञ्चैव कार्य्यार्थमभिगच्छेद्द्विजोत्तमः ॥ २१ ॥

Thereupon, for the behoof of his disciples, he should conduct Vedic studies for a little while; then a good *Brāhmaṇa* should approach his king for business. (21)

कुशपुष्पेन्धनादीनि गत्वा दूरं समाहरेत्।
ततो माध्याह्निकं कुर्य्याच्छुचौ देशे मनोरमे ॥ २२ ॥

Then repairing to a distant place, he should fetch *Kuśa*, flowers and sacrificial fuels. Then he should perform the midday adoration at a holy and charming place. (22)

विधिं तस्य प्रवक्ष्यामि समासात् पापनाशनम् ।
स्नात्वा येन विधानेन मुच्यते सर्व्वकिल्विषात् ॥ २३ ॥

I shall [now] describe, in brief, the regulations, destructive of sins, [of that form of bath] by bathing according to which, one is freed from all sins. (23)

स्नानार्थं मृदमानीय शुद्धाक्षततिलैः सह ।
सुमनाश्च ततो गच्छेन्नदीं शुद्धजलाधिकाम् ॥ २४ ॥

Having brought, for bathing, earth, together with pure rice and sesame, one should then, with a careful mind, go to a river having profuse water. (24)

नद्यान्तु विद्यमानायां न स्नायादन्यवारिणि ।
न स्नायादल्पतोयेषु विद्यमाने बहूदके ॥ २५ ॥

A river existing, one should not bathe in another water. One should not bathe in little water while there exists a profusion of it. (25)

सरिद्वरं नदीस्नानं प्रतिस्रोतः स्थितश्चरेत् ।
तडागादिषु तोयेषु स्नायाच्च तदभावतः ॥ २६ ॥

The water of a river is the best, One should bathe in the river, standing against the current. In its absence, one should bathe in a tank or in other pools. (26)

शुचिदेशं समभ्युक्ष्य स्थापयेत् संकलाम्बरम् ।
मृत्तोयेन स्वकं देहं लिम्पेत् प्रक्षाल्य यत्नतः ॥ २७ ॥

Sprinkling a pure spot with water, one should place one's all clothes there. Then carefully washing one's own body, one should rub it with earth and water. (27)

स्नानादिकञ्च सम्प्राप्य कुर्य्यादाचमनं बुधः ।
सोऽन्तर्ज्जलं प्रविश्याथ वाग्यतो नियमेन हि ।
हरिं संस्मृत्य मनसा मज्जयेच्चूरुमज्जले ॥ २८ ॥

Just before bathing, a learned person should rinse his mouth. Then entering into water, controlling his speech duly, and mentally thinking of *Hari*, he should immers himself in thigh-deep water. (28)

ततस्तीरं समासाद्य आचम्यापः समन्त्रतः ।
प्रोक्षयेद्वारुणैर्म्मन्त्रैः पावमानीभिरेव च ॥ २९ ॥

Then returning to the bank and rinsing his mouth according to the *Mantra*, he should sprinkle his body with water [reciting] the *Varuṇa-Mantra* and the *Pavamani Ṛk*. (29)

कुशाग्रकृततोयेन प्रोक्ष्यात्मानं प्रयत्नतः ।
स्योनापृथिवीति मृद्गात्रे इदं विष्णुरिति द्विजाः ॥ ३० ॥

Then having carefully sprinkled his own body, with the water taken by the tips of *Kuśa*-grass, [and reciting the *Mantra*,—] *"Syona pṛthivī,"* the twice-born should rub it [his body] with earth [reciting the *Mantra*,—] *"Idam Viṣṇuḥ."* (30)

ततो नारायणं देवं संस्मरेत् प्रतिमज्जनम् ।
निमज्ज्यान्तर्ज्जले सम्यक् क्रियते चाघमर्षणम् ॥ ३१ ॥

Then, when immersing in water again, he should meditate on the divine *Nārāyaṇa*. Then entering into water properly, he should recite [the *Mantra*,—] *"Aghamarṣaṇam."* (31)

स्नात्वाक्षततिलैस्तद्वद्देवर्षिपितृभिः सह ।
तर्पयित्वा जलं तस्मान्निष्पीड्य च समाहितः ॥ ३२ ॥

जलतीरं समासाद्य तत्र शुक्ले च वाससी ।
परिधायोत्तरीयञ्च कुर्य्यात् केशान्न धूनयेत् ॥ ३३ ॥

Having bathed, he should offer, as usual, oblations, of water with rice and sesame, to the celestial saints and the departed manes; then pressing out water [from his cloth] and reaching the bank, being self-controlled, he should put on two pieces of white cloth and *Uttarīya* (cloth to cover the body). He should not shake his hairs. (32—33)

न रक्तमूल्वणं वासो न नीलञ्च प्रशस्यते ।
मलाक्तं गन्धहीनञ्च वर्ज्जयेदम्बरं बुधः ॥ ३४ ॥

A dark-blue or a blue cloth is not preferable. A learned person should always avoid a dirty cloth [and one] the does not emit a good smell. (34)

ततः प्रक्षालयेत् पादौ मृत्तोयेन विचक्षणः ।
दक्षिणन्तु करं कृत्वा गोकर्णाकृतिवत् पुनः ॥ ३५ ॥
त्रिः पिबेदीक्षितं तोयमास्यं द्विः परिमार्ज्जयेत् ।
पादौ शिरस्ततोऽभ्युक्ष्य त्रिभिरास्यमुपस्पृशेत् ॥ ३६ ॥

Thereupon a learned person should wash his feet with clay water. Then, again converting the right palm into the shape of cow's ear, he should see the water inside, drink it thrice and rinse the mouth twice therewith. Then sprinkling his head and feet with water, he should touch his mouth with three fingers. (35—36)

अङ्गुष्ठानामिकाभ्याञ्च चक्षुषी समुपस्पृशेत् ।
तथैव पञ्चभिमूर्ध्नि स्पृशेदेवं समाहितः ॥ ३७ ॥

With the thumb and nameless finger, he should touch the two eyes. Then being self-restrained, he should touch his head with five fingers. (37)

अनेन विधिनाचम्य ब्राह्मणः शुद्धमानसः ।
कुर्व्वीत दर्भपाणिस्तूदङ्मुखः प्राङ्मुखोऽपि वा ॥ ३८ ॥
प्राणायामत्रयं धीमान् यथान्यायमतन्द्रितः ।
जपयज्ञं ततः कुर्य्याद्गायत्रीं वेदमातरम् ॥ ३९ ॥

Having rinsed his mouth, according to this regulation, a pure-minded *Brāhmaṇa*, shorn of idleness, should, with *Kuśa* in hands and his face directed towards the east or the perform the *Prāṇāyāma* thrice, and thereafter perform the sacrifice of the recitation of the *Gāyatrī*, the mother of the *Vedas*. (38—39)

त्रिविधो जपयज्ञः स्यात्तस्य तत्त्वं निबोधत ।
वाचिकश्च उपांशुश्च मानसश्च त्रिधाकृतिः ॥ ४० ॥

There are three kinds of *Japa-Yajña*; understand their secret meaning. *Vācika*, *Upāṁśu* and *Mānasa* are the three forms. (40)

त्रयाणामपि यज्ञानां श्रेष्ठः स्यादुत्तरोत्तरः ॥ ४१ ॥

Of these three forms of *Yajña*, each succeeding one is superior to the preceding one. (41)

यदुच्चनीचोच्चरितैः शब्दैः स्पष्टपदाक्षरैः ।
मन्त्रमुच्चारयन् वाचा जपयज्ञस्तु वाचिकः ॥ ४२ ॥

What is performed by reciting the *Mantras*, the various parts and letters being distinctly sounded either high or low, is called *Vācika Japa-Yajña*. (42)

शनैरुच्चारयन्मन्त्रं किञ्चिदोष्ठौ प्रचालयेत् ।
किञ्चिच्छ्रवणयोग्यः स्यात् स उपांशुर्जपः स्मृतः ॥ ४३ ॥

That, in which the *Mantras* are recited slowly, the lips quiver a little, and the sound becomes audible to a slight extent, is knows as *Upāṁśu-Japa*. (43)

धिया पदाक्षरश्रेण्या अवर्णमपदाक्षरम् ।
शब्दार्थचिन्तनाभ्यान्तु तदुक्तं मानसं स्मृतम् ॥ ४४ ॥

That, in which the words and letters [of the *Mantras*] are comprehensible by the intellect, [though the words and letters are not audible, and the meaning of the words is meditated on, is called *Mānasa*. (44)

जपेन देवता नित्यं स्तूयमाना प्रसीदति ।
प्रसन्ने विपुलान् गोत्रान् प्राप्नुवन्ति मनीषिणः ॥ ४५ ॥

Being daily lauded with the recitation, the Deities become propitiated. They being pleased, the sages acquire a large family. (45)

राक्षसाश्च पिशाचाश्च महासर्पाश्च भीषणाः ।
जपितान्नोपसर्पन्ति दूरादेव प्रयान्ति ते ॥ ४६ ॥

When the recitaiton is performed, the *Rākṣasas*, *Piśācas*, and the dreadful huge serpents do not come near but fly away from a distance. (46)

छन्द ऋष्यादि विज्ञाय जपेन्मन्त्रमतन्द्रितः ।
जपेदहरहर्ज्ञात्वा गायत्रीं मनसा द्विजः ॥ ४७ ॥

Knowing the metre and the *Ṛṣi* (saintly author), one should zealously recite the *Mantras*. And knowing their meaning, a twice-born one should mentally recite the *Gāyatrī*, day and night. (47)

सहस्रपरमां देवीं शतमध्यां दशावराम् ।
गायत्रीं यो जपेन्नित्यं स न पापेन लिप्यते ।। ४८ ।।

He,—who daily recites the Divine *Gāyatrī*, the highest [form of recitation] being a thousand times; the middling, a hundred times; and the lowest, ten times;—is not sullied by sin. (48)

अथ पुष्पाञ्जलिं कृत्वा भानवे चोर्द्ध्वबाहुकः ।
उदुत्यञ्च जपेत् सूक्तं तच्चक्षुरिति चापरम् ।। ४९ ।।

Then offering, with upraised arms, handfuls of flowers to the Sun, he should recite the *Sūkta,—Udutyamn* etc., and then *Taccakṣu*. (49)

प्रदक्षिणमुपावृत्य नमस्कुर्य्याद्दिवाकरम् ।
ततस्तीर्थेन देवादीनद्भिः सन्तर्पयेद्द्विजः ।। ५० ।।

Performing the rite of circumambulation and covering [his face] with hands, a twice-born one should bow unto the Sun and then propitiate the other Deities with the *Tirtha*-Water. (50)

स्नानवस्त्रन्तु निस्पीड्य पुनराचमनं चरेत् ।
तद्वद्भक्तजनस्येह स्नानं दानं प्रकीर्त्तितम् ।। ५१ ।।

Then pressing water out of the cloth with which he had bathed, he should rinse his mouth again. Bathing and making gift by a devout follower has been described here like that (*i.e.*, they should be accompanied with the rinsing of mouth.) (51)

दर्भासीनो दर्भपाणिर्ब्रह्मयज्ञविधानतः ।
प्राङ्मुखो ब्रह्मयज्ञन्तु कुर्य्याच्छ्रद्धासमन्वितः ।। ५२ ।।

Seated on *Kuśa*-grass, with *Kuśa*-grass in hands and with his face directed towards the east, a person should reverentially perform *Brahma-Yajña*, according to the rites thereof. (52)

ततोऽर्घं भानवे दद्यात्तिलपुष्पाक्षतान्विताम् ।
उत्थाय मूर्द्धपर्य्यन्तं हंसः शुचिषदित्यृचा ॥ ५३ ॥

Thereupon having got up and placed his joined hands on his head, he should, reciting the *Rk,—Śuciṣad*, offer *Arghya* of sesame, flowers and rice to the Sun. (53)

ततो देवं नमस्कृत्य गृहं गच्छेत्ततः पुनः ।
विधिना पुरुषसूक्तस्य गत्वा विष्णुं समर्च्चयेत् ॥ ५४ ॥

Thereupon having saluted the Sun-God he should again return to his house. And, going there, he should adore *Viṣṇu* according to the rite laid down in the *Puruṣa-Sūkta*. (54)

वैश्वदेवं ततः कुर्य्याद्बलिकर्म्म विधानतः ।
गोदोहमात्रमाकाङ्क्षेदतिथिं प्रति वै गृही ॥ ५५ ॥

Thereafter he should offer *Vali* (offerings of food) to the *Vaiśvadevas* according to the rite thereof. A house-holder should wait for a guest til the hour of milching the cow. (55)

अदृष्टपूर्व्वमज्ञातमतिथिं प्राप्तमर्च्चयेत् ।
स्वागतासनदानेन प्रत्युत्थानेन चाम्बुना ॥ ५६ ॥

If a guest, not seen or known before, comes, he should, rising up, adore him with a welcome, offer of water and seat. (56)

स्वागतेनाग्नयस्तुष्टा भवन्ति गृहमेधिनः ।
आसनेन तु दत्तेन प्रीतो भवति देवराट् ॥ ५७ ॥

[On a guest] being welcomed, the Fires of a householder become gratified. On a seat being offered, the King of the Celestials becomes pleased. (57)

पादशौचेन पितरः प्रीतिमायान्ति दुर्लभाम् ।
अन्नदानेन युक्तेन तृप्यते हि प्रजापतिः ॥ ५८ ॥

Water, for washing the feet, being offered, the departed manes attain to gratification which it is so difficult to secure. On food being offered, *Prajāpati* is pleased. (58)

तस्मादतिथये कार्य्यं पूजनं गृहमेधिना ।
भक्त्या च शक्तितो नित्यं विष्णोरर्च्चादनन्तरम् ॥ ५९ ॥

Therefore, after the adoration of *Viṣṇu*, the guests should be daily worshipped by a householder with respect and according to his might. (59)

भिक्षाञ्च भिक्षवे दद्यात् परिव्राड्ब्रह्मचारिणे ।
अकल्पितान्नमुद्धृत्य सव्यञ्जनसमन्वितम् ॥ ६० ॥

He should give into the beggars and the mendicant *Brahmacārins* alms consisting of undedicated curry and rice. (60)

अकृते वैश्वदेवेऽपि भिक्षौ च गृहमागते ।
उद्धृत्य वैश्वदेवार्थं भिक्षां दत्त्वा विसर्ज्जयेत् ॥ ६१ ॥

If a mendicant arrives at a house before food is offered to the *Vaiśvadevas*, then keeping a part thereof for them, one should dismiss him by giving him alms. (61)

वैश्वदेवकृतान् दोषाञ्छक्तो भिक्षुर्व्यपोहितुम् ।
न हि भिक्षुकृतान् दोषान् वैश्वदेवो व्यपोहति ॥ ६२ ॥

A mendicant, being fed, can remove the mischief done by the *Vaiśvadevas*. But the *Vaiśvadevās* can never remove the mischief done by the mendicants. (62)

तस्मात् प्राप्ताय यतये भिक्षां दद्यात् समाहितः ।
विष्णुरेव यतिच्छाय इति निश्चित्य भावयेत् ॥ ६३ ॥

Therefore when *Yatins* arrive at a house, one should respectfully offer them alms, for he should think without a shadow of doubt that *Viṣṇu* is himself a *Yatin*. (63)

सुवासिनीं कुमारीञ्च भोजयित्वा नरानपि ।
बालवृद्धांस्ततः शेषं स्वयं भुञ्जीत वा गृही ॥ ६४ ॥

After having fed well-dressed maidens, aged persons and children, a householder should then take his meal. (64)

प्राङ्मुखोदङ्मुखो वापि मौनी च मितभाषक: ।
अन्नमादौ नमस्कृत्य प्रहृष्टेनान्तरात्मना ॥ ६५ ॥

With his face directed either towards the east or the north, abstaining entirely from speaking or controlling his speech, he should, with a delighted heart, salute the boiled rice in the beginning. (65)

एवं प्राणाहुतिं कुर्य्यान्मन्त्रेण च पृथक् पृथक् ।
ततः स्वादुकरान्नञ्च भुञ्जीत सुसमाहित: ॥ ६६ ॥

Then offering oblations to the vital airs with different *Mantras*, he should, being self-restrained, take sweet food. (66)

आचम्य देवतामिष्टां संस्मरन्नुदरं स्पृशेत् ।
इतिहासपुराणाभ्यां कञ्चित् कालं नयेद्बुधः ॥ ६७ ॥

Then rinsing his mouth and remembering his Tutelary Deity, he should touch his belly. Then a wise person should spend his time in the study of history and the *Purāṇas*. (67)

ततः सन्ध्यामुपासीत बहिर्गत्वा विधानत: ।
कृतहोमस्तु भुञ्जीत रात्रौ चातिथिभोजनम् ॥ ६८ ॥

Then going out, he should duly perform the evening adoration. Then performing the *Homa* and feeding the guests, he should take his meal in the night. (68)

सायं प्रातर्द्विजातीनामशनं श्रुतिचोदितम् ।
नान्तरा भोजनं कुर्य्यादग्निहोत्रसायं विधिः ॥ ६९ ॥

Eating in the morning and evening has been sanctioned by the *Śruti* for the twice-born. But they cannot take any intermediate meal. The rule for the *Agnihotrins* is [to take meals only in] the evening. (69)

शिष्यानध्यापयेच्चापि अनध्याये विसर्ज्जयेत् ।
स्मृत्युक्तानखिलांश्चापि पुराणोक्तानपि द्विज: ॥ ७० ॥

A *Brāhmaṇa* should teach his disciple but dismiss them on those days on which no religious studies are to be prosecuted. All the days mentioned in the *Smṛtis* and the *Purāṇas* [are to be accepted]. (70)

महानवम्यां द्वादश्यां भरण्यामपि पर्व्वसु ।
तथाक्षयतृतीयायां शिष्यान् नाध्यापयेद्द्विजः ॥ ७१ ॥

On the *Mahānavamī* (the ninth day in the bright half of the month of *Āśvin*, sacred to the worship of *Durgā*), the twelfth day of the fortnight, *Bharaṇi*, the *Parva*-days (Fullmoon) and the last day of the dark fortnight, and the third day of the bright half of *Vaiśākha*, a *Brāhmaṇa* should not teach his disciples.) (71)

माघमासे तु सप्तम्यां रथ्याख्यायान्तु वर्ज्जयेत् ।
अध्यापनं समभ्यञ्जन् स्नानकाले च वर्ज्जयेत् ॥ ७२ ॥

On the seventh day of the fortnight in the month of *Māgha*, on *Rathyā Saptamī*, while rubbing oil, and at the time of bathing, one should avoid teaching. (72)

नीयमानं शवं दृष्ट्वा महीस्थं वा द्विजोत्तमाः ।
न पठेद्रुदितं श्रुत्वा सन्ध्यायान्तु द्विजोत्तमाः ॥ ७३ ॥

Seeing a dead body carried or placed on earth and hearing the sound of weeping in the evening, the foremost of the twice-born should not study [the *Vedas*]. (73)

दानानि च प्रदेयानि गृहस्थेन द्विजोत्तमाः ।
हिरण्यदानं गोदानं पृथिवीदानमेव च ॥ ७४ ॥

O ye the leading twice-born ones, charities must be made by a householder—the gift of good, cow and earth. (74)

एवं धर्म्मो गृहस्थस्य सारभूत उदाहृतः ।
य एवं श्रद्धया कुर्य्यात् स याति ब्रह्मणः पदम् ॥ ७५ ॥

This is the essence of the duties of a householder described [by me]. He, who satisfies them with reverence, attains to the dignity of *Brahma*. (75)

ज्ञानोत्कर्यश्च तस्य स्यान्नारसिंहप्रसादतः ।
तस्मान्मुक्तिमवाप्नोति ब्राह्मणो द्विजसत्तमाः ॥ ७६ ॥

By the favour of the Man-Lion, he acquires the most excellent knowledge. And, by it a *Brāhmaṇa* attains emancipation, O ye twice-born ones. (76)

एवं हि विप्राः कथितो मया वः
समासतः शाश्वतधर्म्मराशिः ।
गृही गृहस्थस्य सतो हि धर्म्मं
कुर्व्वन् प्रयत्नाद्धरिमेति युक्तम् ॥ ७७ ॥

O ye *Vipras*, thus the eternal Code of Duties has been described, in brief by me, to you. If a householder carefully performs the duties laid down for the domestic mode of life, he becomes united with [the God] *Hari*. (77)

*इति हारीते धर्म्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥*

# CHAPTER V

## वानप्रस्थाश्रम धर्मवर्णनम्

अतः परं प्रवक्ष्यामि वानप्रस्थस्य सत्तमाः ।
धर्म्माश्रमं महाभागाः कथ्यमानं निबोधत ॥ १ ॥

[THE DUTIES OF THE VĀNAPRASTHA MODE OF LIFE]

O YE great and most excellent *Ṛṣis*, hear, I shall, hereafter, lescribe the duties of a *Vānaprastha* or a hermit. (1)

गृहस्थः पुत्रपौत्रादीन् दृष्ट्वा पलितमात्मनः ।
भार्य्यां पुत्रेषु निक्षिप्य सह वा प्रविशेद्वनम् ॥ २ ॥

Having see sons and grandsons and his hairs grow grey, a householder, consigning the care of his wife to his sons or with her, should enter into a forest. (2)

नस्वरोमाणि च तथा सितगात्रत्वगादि च ।
धारयन् जुहुयादग्नि वनस्थो विधिमाश्रितः ॥ ३ ॥

Having nails, hairs of the body and white skin covering the body, a hermit, living in a forest, should duly offer oblations to Fire. (3)

धान्यैश्च वनसम्भूतैर्नीवाराद्यैरनिन्दितैः ।
शाकमूलफलैर्व्वापि कुर्य्यान्नित्यं प्रयत्नतः ॥ ४ ॥

He should carefully daily offer oblations with paddy grown in the forest, unimpeachable rice growing without cultivation, leaves, roots and fruits. (4)

त्रिकालस्नानयुक्तस्तु कुर्य्यात्तीव्रं तपस्तदा ।
पक्षान्ते वा समश्नीयान्मासान्ते वा स्वपक्वभुक् ॥ ५ ॥

Having bathed thrice, he should practise austere penances. Either after a fortnight or a month, he should take his meals, cooking the food himself. (5)

यथा चतुर्थकाले तु भुञ्जीयादष्टमेऽथवा।
षष्ठे च कालेऽप्यथवा वायुभक्षोऽथवा भवेत्॥ ६ ॥

Or he should take his meals at the fourth, eighth, or the sixth, period; or he should sustain himself with air. (6)

The fourth period is the evening of the second day, after fasting for a day; the eighth period is the evening of the fourth day, after fasting for three days; and so forth.

घर्म्मे पञ्चाग्निमध्यस्थस्तथा वर्षे निराश्रयः।
हेमन्ते च जले स्थित्वा नयेत् कालं तपश्चरन्॥ ७ ॥

Stationed in the midst of five fires in the summer, living without shelter in the rainy season and remaining inside the water in the dewy season, he should spend his time practising penances. (7)

एवञ्च कुर्व्वता येन कृतबुद्धिर्यथाक्रमम्।
अग्निं स्वात्मनि कृत्वा तु प्रव्रजेदुत्तरां दिशम्॥ ८ ॥

That person of well-formed religious understanding, who performs these rites in order, shall, taking his own Fire, repair to the northern quarter. (8)

आदेहपातं वनगो मौनमास्थाय तापसः।
स्मरन्नतीन्द्रियं ब्रह्म ब्रह्मलोके महीयते॥ ९ ॥

An ascetic, going to a forest, who, abstaining from speech, meditates on *Brahman*—who is beyond the ken of senses—till the destruction of his body, becomes glorified in the region of *Brahmā*. (9)

तपो हि यः सेवति वन्यवासः समाधियुक्त प्रयतान्तरात्मा।
विमुक्तपापो विमलः प्रशान्तः स याति दिव्यं पुरुषं पुराणम्॥ १० ॥

He,—who, living in a forest and being endued with mental abstraction and self-restraint, practises penances,—goes, freed from sins, purified and endued with a quiet mind, to the ancient, divine *Puruṣa*. (10)

*इति हारीते धर्म्मशास्त्रे पञ्चमोऽध्यायः ॥ ५ ॥*

# CHAPTER VI

## सन्याश्रम धर्मवर्णनम्

अतः परं प्रवक्ष्यामि चतुर्थाश्रममुत्तमम् ।
श्रद्धया तदनुष्ठाय तिष्ठन् मुच्येत बन्धनात् ॥ १ ॥

[THE DUTIES OF THE FOURTH ORDER, *SAṀNYĀSA*]

I SHALL, hereafter, describe the most excellent fourth *Āśrama* or order, by following which with reverence, one is released from the fetters [of worldly existence]. (1)

एवं वनाश्रमे तिष्ठन् पातयंश्चैव किल्विषम् ।
चतुर्थमाश्रमं गच्छेत् संन्यासविधिना द्विजः ॥ २ ॥

Living in the *Vānaprastha Āśrama* as mentioned before and dissipating all his sins, a twice-born one should enter upon the fourth order according to the rules of *Saṁnyāsa* (renunciation). (2)

दत्त्वा च पितृदेवेभ्यो मानुषेभ्यश्च यत्नतः ।
दत्त्वा श्राद्धं पितृभ्यश्च मानुषेभ्यस्तथात्मनः ॥ ३ ॥

इष्टिं वैश्वानरीं कृत्वा प्राङ्मुखोदङ्भुखोऽपि वा ।
अग्निं स्वात्मनि संरोप्य मन्त्रवित् प्रव्रजेत् पुनः ॥ ४ ॥

Having carefully made gifts unto the departed manes, the celestials and the human beings, performed *Śrāddha* for the departed manes and the human relations and performed the funeral rites of his own self, and taking the Sacred Fire with his own self, one, knowing the *Mantra*, should again enter upon the life of mendicancy. (3—4)

ततः प्रभृति पुत्रादी स्नेहालापादि वर्ज्जयेत्।
बन्धुभ्योऽप्यभयं दद्यात् सर्व्वभूताभयं तथा ॥ ५ ॥

Since then he should desist from cherishing attachment for sons and coversing with them. He should give assurance of safety unto his kinsmen and all creatures. (5)

त्रिदण्डं वैष्णवं सम्यक् सन्ततं समपर्व्वकम्।
वेष्टितं कृष्णगोवालरज्जुमच्चतुरङ्गुलम् ॥ ६ ॥

शौचार्थं मानसार्थञ्च मुनिभिः समुदाहृतम्।
कौपीनाच्छादनं वासः कन्थां शीतनिवारिणीम् ॥ ७ ॥

A triple staff, made of bamboo, of equal knots, measuring four fingers and covered with the down of a black calf, has been highly spoken of by the ascetics for physical and mental purification. A small strip of cloth [is allowed] for covering the body and a wallet for protection against cold. (6—7)

पादुके चापि गृह्णीयात् कुर्य्यान्नान्यस्य संग्रहम्।
एतानि तस्य लिङ्गानि यतेः प्रोक्तानि सर्व्वदा ॥ ८ ॥

He should also take a pair of sandals and must not collect any thing else. These all, that have been described, are always his marks. (8)

संगृह्य कृतसंन्यासो गत्वा तीर्थमनुत्तमम्।
स्नात्वाचम्य च विधिवद्वस्त्रपूतेन वारिणा ॥ ९ ॥

Collecting all these, leading a life of renunciation and going to a most excellent shrine, [he should] bathe there and rinse his mouth with water inspired with the *Mantras*. (9)

तर्पयित्वा तु देवांश्च मन्त्रवद्भास्करं नमेत्।
आत्मनः प्राङ्मुखो मौनी प्राणायामत्रयं चरेत् ॥ १० ॥

Then offering oblations to the Deities, he should bow unto the Sun according to the *Mantra*. Then with his face directed towards the east and abstaining from speech, he should perform the *prāṇāyāma* thrice. (10)

गायत्रीञ्च यथाशक्ति जप्त्वा ध्यायेत् परं पदम् ।
स्थित्यर्थमात्मनो नित्यं भिक्षाटनमथाचरेत् ॥ ११ ॥

Having recited the *Gāyatrī* according to his might, he should meditate on the *Para-Brahman*. And, for supporting his own self, he should daily go out for receiving alms. (11)

सायंकाले तु विप्राणां गृहाण्यभ्यवपद्य तु ।
सम्यग् याचेच्च कवलं दक्षिणेन करेण वै ॥ १२ ॥

Having arrived in the evening at the residence of the *Brāhmaṇas*, he should, with his right hand, beg for a mouthful of food. (12)

पात्रं वामकरे स्थाप्य दक्षिणेन तु शेषयेत् ।
यावतान्नेन तृप्तिः स्यात्तावद्भैक्षं समाचरेत् ॥ १३ ॥

Having taken up the bowl with his left hand, he should collect alms with his right one. He should receive alms so long as food, capable of gratifying him, is not secured. (13)

ततो निवृत्य तत्पात्रं संस्थाप्यान्यत्र संयमी ।
चतुर्भिरङ्गुलैश्छाद्य ग्रासमात्रं समाहितः ॥ १४ ॥
सर्व्वव्यञ्जनसंयुक्तं पृथक्पात्रे नियोजयेत् ।
सूर्य्यादिभूतदेवेभ्यो दत्त्वा सम्प्रोक्ष्य वारिणा ॥ १५ ॥
भुञ्जीत पात्रपुटके पात्रे वावभ्यतो यतिः ।
वटकाश्वत्थपर्णेषु कुम्भीतैन्दुकपात्रके ॥ १६ ॥
कोविदारकदम्बेषु भुञ्जीयान्न कदाचन ।
मलाक्ताः सर्व्वे उच्यन्ते यतयः कांस्यभोजिनः ॥ १७ ॥

Then returning, the self-controlled [mendicant] should place the bowl elsewhere. Then being self-controlled, he should take rice, containing all sorts of curries with four fingers and keep in it another vessel. Then sprinkling it with water and offering it to the elemental Deities headed by the Sun, the *Yatin* should take his meal either in two vessels or in one. He should never eat from a vessel made of fig-leaves, or one made of *Kumbhī*, *Tainduka*, *Kovidāra* and *Kadamba*. The *Yatins*, who eat from vessels made of belmetal, are all described as being covered with dirt. (14—17)

कांस्यभाण्डेषु यत् पाको गृहस्थस्य तथैव च।
कांस्ये भोजयतः सर्व्वं किल्विषं प्राप्नुयात्तयोः ॥ १८ ॥

The *Yatins,* [who take their meals from a belmetal vessel], are visited by the sins of the householder, who cooks food in a belmetal vessel, as well as of all those [persons] who make others eat from the same. (18)

भुक्त्वा पात्रे यतिर्नित्यं क्षालयेन्मन्त्रपूर्व्वकम्।
न दुष्यते च तत्पात्रं यज्ञेषु चमसा इव ॥ १९ ॥

A *Yatin* should daily wash the vessel, with *Mantras,* in which he takes his meal. Like the *Camasa*-vessel (ladle), of sacrifice that vessel is never sullied. (19)

अथाचम्य निदिध्यास्य उपतिष्ठेत भास्करम्।
जपध्यानेतिहासैश्च दिनशेषं नयेद्बुधः ॥ २० ॥

Thereupon having rinsed his mouth and performed deep meditation, he should adore the Sun. A sage man should then spend his day in recitation, meditation, and the study of history. (20)

कृतसन्ध्यस्ततो रात्रिं नयेद्देवगृहादिषु।
हृत्पुण्डरीकनिलये ध्यायेदात्मानमव्ययम् ॥ २१ ॥

Then performing the evening adoration, he should spend the night in a temple and meditate on the eternal *Brahman* in the lotus of his heart. (21)

यदि धर्म्मरतिः शान्तः सर्व्वभूतसमो वशी।
प्राप्नोति परमं स्थानं यत् प्राप्य न निवर्त्तते ॥ २२ ॥

If [a *Saṁnyāsin*] be thus religiously bent, be of a quiescent soul, impartial unto all creatures and selfrestrained, he attains to the highest station from which he does not return. (22)

त्रिदण्डभृद्यो हि पृथक् समाचरेच्छनैः
शनैर्वस्तु बहिर्म्मुखाक्षः ।
सम्मुज्य संसारसमस्तबन्धनात्
स याति विष्णोरमृतात्मनः पदम् ॥ २३ ॥

The holder of the triple staff,—who, withholding the senses from the external objects, gradually acts thus,—attains to the most exalted station of *Viṣṇu,* freed from the fetters of worldly existence. (23)

*इति हारीते धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥*

## CHAPTER VII

## योगवर्णनम्

वर्णनामाश्रमाणाञ्च कथितं धर्म्मलक्षणम् ।
येन स्वर्गापवर्गञ्च प्राप्नुवन्ति द्विजातयः ॥ १ ॥

### [ESSENCE OF *YOGA*.]

I HAVE described the duties of various *Varṇas* and *Āśramas*, by following which men attain to emancipation and the celestial region. (1)

योगशास्त्रं प्रवक्ष्यामि सङ्क्षेपात् सारमुत्तमम् ।
यस्य च श्रवणाद्यान्ति मोक्षञ्चैव मुमुक्षवः ॥ २ ॥

I shall now describe, in brief, the most essential and excellent *Yoga-Śāstra* by listening to which, persons, desirous of acquiring emancipation, attain to it. (2)

योगाभ्यासवसेनैव नश्येयुः पातकानि तु ।
तस्माद्योगपरो भूत्वा ध्यायेन्नित्यं क्रियापरः ॥ ३ ॥

All the sins are dissipated by the practice of *Yoga*. Therefore, resorting to *Yoga* and performing all religious rites, one should daily perform meditation. (3)

प्राणायामेन वचनं प्रत्याहारेण चेन्द्रियम् ।
धारणाभिर्व्वशे कृत्वा पूर्व्वं दुर्द्धर्षणं मनः ॥ ४ ॥

Having brought first the mind, difficult of being restrained, under control, by *Dhāraṇā* (steady abstraction), one should control one's speech by *Prāṇāyāma*; and the senses, by withholding them from their objects. (4)

एकाकारमना मन्दं बुधरूपमनामयम् ।
सूक्ष्मात् सूक्ष्मतरं ध्यायेज्जगदाधारमुच्यते ॥ ५ ॥

Considering the individual soul as identical with the Great Soul, he should meditate on *Brahman*, that is all knowledge, freed from diseases, subtler than the subtle and described as the stay of the universe. (5)

आत्मानं बहिरन्तःस्थं शुद्धचामीकरप्रभम् ।
रहस्येकान्तमासीनो ध्यायेदामरणान्तिकम् ॥ ६ ॥

Seated in a solitary place with a concentrated mind, he should, till death, meditate on the *Ātman*, that is situated both in the mind and the external world, and effulgent like gold. (6)

यत् सर्व्वप्राणिहृदयं सर्व्वेषाञ्च हृदि स्थितम् ।
यच्च सर्व्वजनैर्ज्ञेयं सोऽहमस्मीति चिन्तयेत् ॥ ७ ॥

He should think,—"I am that which is the heart of all creatures, which is situated in the hearts of all and which is worthy of being known by all." (7)

आत्मलाभसुखं यावतपोध्यानमुदीरितम् ।
श्रुतिस्मृत्यादिकं धर्म्मं तद्विरुद्धं न चाचरेत् ॥ ८ ॥

So long one enjoys the pleasure of seeing the *Ātman*, he should not act against the religious practices mentioned in the *Śruti* and the *Smṛti* (such as penances, meditation, etc.). (8)

यथा रथोऽश्वहीनस्तु यथाश्वो रथिहीनकः ।
एवं तपश्च विद्या च संयुतं भैषजं भवेत् ॥ ९ ॥

As a car without a horse and a horse without a charioteer [are of no use], so is penance and learning. They become useful when [they are] united. (9)

यथान्नं मधुसंयुक्तं मधुरान्नेन संयुतम् ।
उभाभ्यांमपि पक्षाभ्यां यथा खे पक्षिणां गतिः ॥ १० ॥

As food united with sweet juice, and sweet juice united with food, [are useful]; as birds, with two wings, fly in the sky; so one, by *jñāna* (knowledge) and karma (action), attains to the eternal *Brahman*. A *Brāhmaṇa*—endued with learning and penance

तथैव ज्ञानकर्म्मभ्यां प्राप्यते ब्रह्मशाश्वतम्।
विद्यातपोभ्यां सम्पन्नो ब्राह्मणो योगतत्परः ॥ ११ ॥

देहद्वयं विहायाशु मुक्तो भवति बन्धनात्।
न तथा क्षीणदेहस्य विनाशो विद्यते क्वचित्॥ १२ ॥

and given to the practice of *Yoga*—having cast off the two bodies (the material and the subtle), becomes freed from fetters. There is no destruction of the soul when the material body is destroyed. (10—12)

मया ते कथितः सर्व्वो वर्णाश्रमविभागशः ।
सङ्क्षेपेण द्विजश्रेष्ठा धर्म्मस्तेषां सनातनः ॥ १३ ॥

O ye foremost of the twice-born ones, all the divisions of castes and others and their duties have been described unto you, in brief, by me. (13)

श्रुत्वैवं मुनयो धर्म्मं स्वर्गमोक्षफलप्रदम्।
प्रणम्य तमृषिं जग्मुर्मुदिताः स्वं स्वमाश्रमम्॥ १४ ॥

Hearing of religious duties, which yield, as fruits, the celestial region and emancipation, the ascetics, saluted the *Ṛṣi*, and, delighted, repaired to their respective habitations. (14)

मार्कण्डेयः ।

धर्म्मशास्त्रमिदं सर्व्वं हारीतमुखनिःसृतम्।
अधीत्य कुरुते धर्म्मं स याति परमां गतिम्॥ १५ ॥

*MĀRKAṆḌEYA* said

Having studied this Religious Code, in full, emanating from the mouth of *Hārīta*, he, who follows its religious teachings, comes by the most excellent state. (15)

ब्राह्मणस्य तु यत् कर्म्म कथितं बाहुजस्य च ।
ऊरुजस्यापि यत् कर्म्म कथितं पादजस्य च ॥
अन्यथा वर्त्तमानस्तु सद्यः पतति जातितः ॥ १६ ॥
यो यस्याभिहितो धर्म्मः स तु तस्य तथैव च ।
तस्मात् स्वधर्म्मं कुर्व्वीत द्विजो नित्यमनापदि ॥ १७ ॥

By acting against the duties laid down for the *Brāhmaṇas*, those laid down for the *Kṣatriyas* (sprung from the arms of *Brahmā*), those laid down for the *Vaiśyas* (thigh-begotten), and those laid down for the *Śūdras* (foot-sprung), one is immediately degraded from his caste. Every one should perform the duty laid down for him (*i.e.*, for his caste). The twice-born should, therefore, carefully satisfy their respective duties. (16—17)

वर्णाश्चत्वारो राजेन्द्र चत्वारश्चापि चाश्रमाः ।
स्वधर्म्मं ये तु तिष्ठन्ति ते यान्ति परमां गतिम् ।। १८ ।।

Thus, O king, there are four *Varṇas*, and four *Āśramas*. Those, who abide by their own duties, come by the most excellent condition. (18)

स्वधर्म्मेण यथा नृणां नारसिंहः प्रसीदति ।
न तुष्यति तथान्येन कर्म्मणा मधुसूदनः ।। १९ ।।

The slayer of *Madhu* is not so much pleased with any other work, as the Man-Lion is gratified with the discharge of their respective duties by men. (19)

अतः कुर्व्वन् निजं कर्म्म यथाकालमतन्द्रितः ।
सहस्रानीकदेवेशं नारसिंहञ्च सालयम् ।। २० ।।

Therefore performing one's own duty in proper time and vigilantly, a person acquires habitation with the thousand-eyed King of the Celestials and the Man-Lion (Viṣṇu). (20)

उत्पन्नवैराग्यबलेन योगी ध्यायेत् परं ब्रह्म सदाक्रियावान् ।
सत्यं सुखं रूपमनन्तमाद्यं विहाय देहं पदमेति विष्णोः ।। २१ ।।

By the power of the spirit of disassociation sprung in him, a *Yogin*, always performing religious rites, should meditate on *Para-Brahman*. Then casting off his body, he shall attain to the eternal and the ever-blissful station of *Viṣṇu*, which is beginning or end. (21)

*इति हारीते धर्म्मशास्त्रे सप्तमोऽध्यायः ।। ७ ।।*

# कात्यायनसंहिता

# Kātyāyana Saṁhitā

## CHAPTER I

### यज्ञोपवीतकर्मप्रकरणवर्णनम्

अथातो गोभिलोक्तानामन्येषाञ्चैव कर्म्मणाम् ।
अस्पष्टानां विधिं सम्यग्दर्शयिष्ये प्रदीपवत् ॥ १ ॥

THEREUPON like unto a lamp [lighting up all objects in darkness], I shall fully point out the Regulation of all the rites mentioned, but not made clear, by *Gobhila*, as also of other [religious] works. (1)

त्रिवृदूर्ध्ववृतं कार्य्यं तन्तुत्रयमधोवृतम् ।
त्रिवृत्तञ्चोपवीतं स्यात् तस्यैको ग्रन्थिरिष्यते ॥ २ ॥

Three circles of thread should be formed upwards; and three circles, downwards; thus a sacred thread becomes of three circles; then one knot should be made. (2)

पृष्ठवंशे च नाभ्याञ्च धृतं यद्विन्दते कटिम् ।
तद्धार्य्यमुपवीतं स्यान्नातो लम्बं न चोच्छ्रितम् ॥ ३ ॥

That which hanging on the spinal chord and the navel reaches the waist,—such a sacrificial thread should be held (*i.e.*, worn), and not one longer or loftier than it. (3)

सदोपवीतिना भाव्यं सदा वद्धशिखेन च ।
विशिखो व्युपवीतश्च यत् करोति न तत्कृतम् ॥ ४ ॥

One must always put on the sacred thread and bind the tuft of hair on the crown; what one does without having the sacred thread on or without binding the tuft of hair on the crown, is equal to an act not done. (4)

त्रिःप्राश्यापो द्विरुन्मृज्य मुखमेतान्युपस्पृशेत्।
आस्यनासाक्षिकर्णांश्च नाभिवक्षःशिरोंऽसकान् ॥ ५ ॥

Drinking water thrice, one should, therewith, sprinkle the mouth twice; then [one should] sprinkle with water the following places:—the face, nose, eyes, ears, navel, breast, head and the ankles. (5)

संहताभिस्त्र्यङ्गुलिभिरास्यमेवमुपस्पृशेत्।
अङ्गुष्ठेन प्रदेशिन्या घ्राणञ्चैवमुपस्पृशेत्।
अङ्गुष्ठानामिकाभ्याञ्च चक्षुः श्रोत्रं पुनः पुनः ॥ ६ ॥

Closing the three fingers, one should touch ones face; with the thumb and the forefinger, one should touch ones nose; with the thumb and the nameless finger, the eyes and the ears [should be touched] again and again. (6)

कनिष्ठाङ्गुष्ठयोर्नाभिं हृदयन्तु तलेन वै।
सर्व्वाभिस्तु शिरः पश्चाद्बाहू चाग्रेण संस्पृशेत् ॥ ७ ॥

With the smallest finger and the thumb, [one should touch] the navel; and the breast, with the palm; with all the fingers, the head; and afterwards, one should touch the arms with the tips [of all the fingers]. (7)

यत्रोपदिश्यते कर्म्म कर्त्तुरङ्गं न तूच्यते।
दक्षिणस्तत्र विज्ञेयः कर्म्मणां पारगः करः ॥ ८ ॥

Where instructions about a religious rite have been delivered to a person engaged in performing them, but no limb has been mentioned, there the right hand should be known as [the one] competent for performing the rite. (8)

यत्र दिङ्नियमो न स्याज्जपहोमादिकर्म्मसु।
तिस्रस्तत्र दिशः प्रोक्ता ऐन्द्रीसौम्यापराजिताः ॥ ९ ॥

Where there is no rule about the quarter in the performance of, the recitation of the *Gāyatrī*, and the *Homa*, *Endrī* (east), *Saumī* (south-east), and *Aparājitā* (north-east),—these three directions have been spoken [as the fittest]. (9)

तिष्ठन्नासीनः प्रह्वो वा नियमो यत्र नेदृशः ।
तदासीनेन कर्त्तव्यं न प्रह्वेण न तिष्ठता ॥ १० ॥

Where there is no such regulation [that one should perform rite] either standing, sitting, or bending the forepart of the body, one should do it by sitting and not by bending the forepart of the body nor by standing. (10)

गौरी पद्मा शची मेधा सावित्री विजया जया ।
देवसेना स्वधा स्वाहा मातरो लोकमातरः ॥ ११ ॥

धृतिः पुष्टिस्तथा तुष्टिरात्मदेवतया सह ।
गणेशेनाधिका ह्येता वृद्धौ पूज्याश्चतुर्द्दश ॥ १२ ॥

*Gaurī, Padmā, Śacī, Medhā, Sāvitrī, Vijayā, Jayā, Devasenā, Svadhā, Dhṛti, Puṣṭi, Tuṣṭi* with *Ātmadevatā,*—these *Mātṛs* are the mothers of the *Lokas*. For performing a *Vṛddhi*-rite (on the occasion of a marriage, etc.,) these fourteen, added by *Gaṇeśa,* should be adored. (11—12)

कर्म्मादिषु तु सर्व्वेषु मातरः सगणाधिपाः ।
पूजनीयाः प्रयत्नेन पूजिताः पूजयन्ति ताः ॥ १३ ॥

In all religious rites, the *Mātṛs* with the leader of the *Gaṇas* (*Gaṇeśa*) should adored with care. They being adored, make [the performer] worthy of adoration. (13)

प्रतिमासु च शुभ्रासु लिखित्वा वा पटादिषु ।
अपि वाक्षतपुञ्जेषु नैवेद्यैश्च पृथग्विधैः ॥ १४ ॥

Having drawn figures on white images, canvas and dried paddy, [they should be adored] with separate *Naivedya* (articles of worship). (14)

कुड्यलग्नां वसोर्द्धारां सप्तधारां घृतेन तु ।
कारयेत् पञ्चधारां वा नातिनीचां न चोच्छ्रिताम् ॥ १५ ॥

Withe clarified butter; one should make seven or five currents on the wall, neither very low nor very high, as *Vasudhārās*. (15)

आयुष्यानि च शान्त्यर्थं जप्त्वा तत्र समाहितः ।
षड्भ्यः पितृभ्यस्तदनु भक्त्या श्राद्धमुपक्रमेत् ।। १६ ।।

Then, being self-controlled, having recited there longevity-giving-*Mantras*, for the purpose of *Śānti* (peaceful completion of the rite), one should reverentially undertake a *Śrāddha* for six departed Manes. (16)

अनिष्ट्वा तु पितॄन् श्राद्धे न कुर्य्यात् कर्म्म वैदिकम् ।
तथापि मातरः पूर्व्वं पूजनीयाः प्रयत्नतः ।। १७ ।।

Without offering oblations to the departed Manes at a *Śrāddha*, one should not perform a Vedic rite; even there the *Mātṛs* should be adored first with care. (17)

वसिष्ठोक्तो विधिः कृत्स्नो द्रष्टव्योऽत्र निरामिषः ।
अतः परं प्रवक्ष्यामि विशेष इह यो भवेत् ।। १८ ।।

The full complement of regulations, spoken of by Vasiṣṭha, should be observed here without fish or meat. I shall, hereafter, describe what difference is there. (18)

*इति प्रथमः खण्डः ।। २ ।।*

## CHAPTER II

## नित्यनैमित्तिक (श्राद्ध) कर्मवर्णनम्

प्रातरामन्त्रितान् विप्रान् युग्मानुभयस्तथा ।
उपवेश्य कुशान् दद्यादृजुनैव हि पाणिना ॥ १ ॥

HAVING made an even number of *Brāhmaṇas*, invited in the morning, to take their seats on both the sides, one should, with an evenly extended palm, offer them *Kuśas*. (1)

हरिता यज्ञिया दर्भाः पीतकाः पाकयज्ञियाः ।
समूलाः पितृदैवत्याः कल्माषा वैश्वदेविकाः ॥ २ ॥

The *Kuśas* for a sacrifice should be of a green colour; those for Pākayajña, yellow; those for Pitṛs should be with roots; and those for Viśvadevās should be of a variegated colour. (2)

हरिता वै सपिञ्जलाः शुष्काः स्निग्धा समाहिताः ।
रत्निमात्राः प्रमाणेन पितृतीर्थेन संस्तृताः ॥ ३ ॥

Green *Kuśas*, with leaves, dried, plain, shorn of any defect and of the measure of a cubit (*i.e.*, the distance from the elbow to the end of the closed fist), should be spread [with the *Pitṛ-Tīrtha*.] (3)

पिण्डार्थं ये स्तृता दर्भास्तर्पणार्थं तथैव च ।
धृतैः कृते च विण्मूत्रे त्यागस्तेषां विधीयते ॥ ४ ॥

When the *Kuśas*, that are spread for offering funeral cakes, and those [spread] for offering water, are held while passing urine or excreta, they should be thrown away: so it is laid down [in the *Smṛti*]. (4)

दक्षिणं पातयेज्जानु देवान् परिचरन् सदा ।
पातयेदितरज्जानु पितृन् परिचरन्नपि ॥ ५ ॥

While performing a rite for the Deities, one should always lay down the right knee [on the ground]; and one should lay down the left knee, while performing a rite for the departed Manes. (5)

निपातो नहि सव्यस्य जानुनो विद्यते क्वचित् ।
सदा परिचरेद्भक्त्या पितृनप्यत्र देववत् ॥ ६ ॥

The right knee should never be laid low [in a *Vṛddhi Śrāddha*]; in it, one should always serve the *Pitṛs* reverentially like unto the Divinities. (6)

पितृभ्य इति दत्त्वैष उपवेश्य कुशेषु तान् ।
गोत्रनामभिरामन्त्र्य पितृनर्घ्यं प्रदापयेत् ॥ ७ ॥

Having made them (*i.e.*, the Brāhmaṇas) sit on the *Kuśas* offered to the Pitṛs, according to the following regulation, and having recited their family and name, one should offer *Arghya* to the deceased ancestors. (7)

नात्रापसव्यकरणं न पित्र्यं तीर्थमिष्यते ।
पात्राणां पूरणादीनि दैवेनैव हि कारयेत् ॥ ८ ॥

In it, no *Apasavya* [going round a person, so as to keep the right side towards him] should be done; no *Pitṛ-Tirtha* is wished-for; the filling up the vessels should be made with the *Daiva-Tirtha* (water). (8)

ज्येष्ठोत्तरकरान् युग्मान् कराग्राग्रपवित्रकान् ।
कृत्वार्घ्यं सम्प्रदातव्यं नैकैकस्यात्र दीयते ॥ ९ ॥

Having made, [amongst] all the pairs [of *Brāhmaṇas,*] the younger place his hand on that of the elder, and their *Pavitras* being placed in the foreparts of their palms, *Arghya* should be given; in it, [the *Arghya*] should not be given separately. (9)

अनन्तगर्भिणं साग्रं कौशं द्विदलमेव च ।
प्रादेशमात्रं विज्ञेयं पवित्रं यत्र कुत्रचित् ॥ १० ॥

A *Pavitra*, in each and every place, should be made *Kuśas*-reeds, having tips and two rows of leaves and no leaves

in the middle part, and should be of the size of the span of the thumb and the forefinger. (10)

एतदेव हि पिञ्जल्या लक्षणं समुदाहृतम् ।
आज्यस्यौत्पवनार्थं यत्तदप्येतावदेव तु ॥ ११ ॥

This is the mark described of *Piñjalī;* this is also necessary for cleaning clarified butter. (11)

एतत् प्रामाणामेवैके कौशीमेवार्द्रमञ्जरीम् ।
शुष्कां वा शीर्णकुसुमां पिञ्जलीं परिचक्षते ॥ १२ ॥

Some say that a *Kuśas-Piñjalī* should be made of dried or withered blossoms or of fresh raw-blossoms. (12)

पित्र्यमन्त्रानुद्रवणं आत्मालम्भेऽधमे क्षणे ।
अधोवायुसमुत्सर्गे प्रहासेऽनृतभाषणे ॥ १३ ॥
मार्ज्जारमूषकस्पर्शे आक्रुष्टे क्रोधसम्भवे ।
निमित्तेवैषु सर्व्वत्र कर्म्म कुर्व्वन्नपः स्पृशेत् ॥ १४ ॥

The recitation of the *Pitṛ-Mantra,* the touching of the heart, the seeing of the degraded persons, passing wind, excessive laughter, speaking an untruth, the touching of a cat or of a mouse, speaking harshly and the rise of anger,—any of these portends taking place while performing a religious rite, one should touch water. (13—14)

*इति द्वितीयः खण्डः ॥ २ ॥*

# CHAPTER III

## त्रिविध क्रियावर्णनम्

अक्रिया त्रिविधा प्रोक्ता विद्वद्भिः कर्म्मकारिणाम् ।
अक्रिया च परोक्ता च तृतीया चायथाक्रिया ॥ १ ॥

TO perform no rite, to do that which is enjoined for another branch, and thirdly to perform improper rites, are the three classes of *Akriyās* (interdicted acts), mentioned by learned, for those who perform religious rites. (1)

स्वशाखाश्रयमुत्सृज्य परशाखाश्रयञ्च यः ।
कर्त्तुमिच्छति दुर्म्मेधा मोघं तत्तस्य चेष्टितम् ॥ २ ॥

Fruitless becomes the operation of that stupid wight, who, renouncing the protection of his own branch, wishes to follow that of another. (2)

यन्नाम्नातं स्वशाखायां परोक्तमविरोधि च ।
विद्वद्भिस्तदनुष्ठेयमग्निहोत्रादिकर्म्मवत् ॥ ३ ॥

That which has not been mentioned in ones own branch [of the *Veda*,] but what has been mentioned in another branch, as not colliding [with one's own regulation], should be performed by the learned like *Agnihotra* and other rites. (3)

प्रवृत्तमन्यथा कुर्य्याद् यदि मोहात् कथञ्चन ।
यतस्तदन्यथाभूतं तत एव समापयेत् ॥ ४ ॥

If a person, after being engaged in a religious rite, commits an improper act out of ignorance, he should thereupon complete the same, beginning from the part where the irregularity has taken place. (4)

समाप्ते यदि जानीयान्मयैतदयथाकृतम् ।
तावदेव पुनः कुर्य्यान्नावृत्तिः सर्व्वकर्म्मणः ॥ ५ ॥

If he happens to know after the completion [of a rite] that an irregularity has been committed by him, he should perform it again; no re-performance of all the rites [is allowed]. (5)

प्रधानस्याक्रिया यत्र साङ्गं तत् क्रियते पुनः ।
तदङ्गस्याक्रियायाञ्च नावृत्तिर्नैव तत्क्रिया ॥ ६ ॥

When any irregularity takes place in a prominent religious rite, it should again be performed with all its parts; but if any irregularity takes place in any of its parts, neither it nor the [principle] rite should be performed again. (6)

मधुमध्विति यस्तत्र त्रिर्जपोऽशितुमिच्छताम् ।
गायत्र्यनन्तरं सोऽत्र मधुमन्त्रविवर्जितः ॥ ७ ॥

[In a *Pārvaṇa-Śrāddha*], the recitation of the *Madhuvāta-Mantra* thrice after the *Gāyatrī* is laid down for those who wish to feed [the *Brāhmaṇas*]; but [the *Ābhyudayika-Śrāddha*] is divorced from the *Madhu-Mantra*. (7)

न चास्त्रत्सु जपेदत्र कदाचित् पितृसंहिताम् ।
अन्य एव जपं कार्य्यः सोमसामादिकः शुभः ॥ ८ ॥

In it, one should never recite a *Mantra* describing the greatness of the *Pitṛs*; but the recitation of any other auspicious *Soma-*, *Sāma-*, *Mantra* should not be omitted. (8)

यस्तत्र प्रकरोऽन्नस्य तिलवद् यववत्तथा ।
उच्छिष्टसन्निधौ सोऽत्र तृप्तेषु विपरीतकः ॥ ९ ॥

[In a *Pārvaṇa-Śrāddha*, the Brāhmaṇas] being gratified [with food], boiled rice, near the residue, should be scattered like sesame or barley; [in an *Ābhyudayika*;] the opposite procedure should be adopted. (9)

सम्पन्नमिति तृप्ताः स्थ प्रश्नस्थाने विधीयते ।
सुसम्पन्नमिति प्रोक्ते शेषमन्नं निवेदयेत् ॥ १० ॥

[In an *Ābhyudayika*,] the question,—"*Susampa- nnaṁ*" (is it well-done?), should be put instead of, —"*Tṛptāḥ stha*" (are you

gratified?); when they say that "it is well-done," one should dedicate the last portion of the food. (10)

प्रागग्रेष्वथ दर्भेषु आद्यमामन्त्र्य पूर्व्ववत् ।
अपः क्षिपेम्मूलदेशेऽवनेनिक्ष्वेति पात्रतः ॥ ११ ॥

Having invoked [the spirit of ones father] at the base of the *Kuśas*-reeds having their tops directed towards the east, one should pour water from the vessel at the root with the *Mantra,—"Avaneniksva."* (11)

द्वितीयञ्च तृतीयञ्च मध्यदेशाग्रदेशयोः ।
मातामहप्रभृतींस्त्रीनितरानेव वामतः ॥ १२ ॥

At the middle and the topmost parts, [one should invoke] the second and the third [degress of Manes, *i.e.*, ones grandfather, and great-grandfather]; on the left side, [one should invoke] [the three grades of departed Manes,] such as, the maternal grandfather, etc. (12)

सर्व्वम्मादन्नमुद्धृत्य व्यञ्जनैरुपसिच्य च ।
संयोज्य यवकर्कन्धूदधिभिः प्राङ्मुखस्ततः ॥ १३ ॥
अवनेजनवत् पिण्डान् दत्त्वा विल्वप्रमाणकान् ।
तत्पात्रक्षालनेनाथ पुनरप्यवनेजयेत् ॥ १४ ॥

Having taken up the boiled rice from all [the collections]; mixed it with curry, barley, jujube and curd; been seated facing the east; and offered funeral cakes of the size of *Bela*-fruits, like unto the offering of water;—one should again sprinkle the *Darha*-grass with the water, washing the vessel. (13—14)

इति तृतीयः खण्डः ॥ ३ ॥

# CHAPTER IV

## श्राद्धप्रकरणवर्णनम्

उत्तरोत्तरदानेन पिण्डानामुत्तरोत्तरः ।
भवेदधश्चाधराणामधरश्राद्धकर्म्मणि ॥ १ ॥

IN a *Śrāddha*-operation, gradual [advancement of the giver is effecred] by the gradual offering of funeral cakes [from bottom upwards]; and gradual degradation [is effected by offering the same] at the top downwards. (1)

तस्माच्छ्राद्धेषु सर्व्वेषु बुद्धिमत्स्वितरेषु च ।
मूलमध्याग्रदेशेषु ईषत्सक्तांश्च निर्व्विपेत् ॥ २ ॥

Therefore in all the *Śrāddhas*, principal and minor, one should offer small *Piṇḍas* at the bottom, middle, and the top [of the *Kuśas*-reeds]. (2)

गन्धादीन्निक्षिपेत्तूष्णीं तत आचामयेद्द्विजान् ।
अन्यत्राप्येष एव स्याद्यवादिरहितो विधिः ॥ ३ ॥

Then one should dedicate scents and other [articles] silently and then make the twice-born persons perform the *Ācamanam*; in other places, (*i.e.*, in other *Śrāddhas*) this procedure, without barley, should be observed. (3)

दक्षिणाप्लवने देशे दक्षिणाभिमुखस्य च ।
दक्षिणाग्रेषु दर्भेषु एषोऽन्यत्र विधिः स्मृतः ॥ ४ ॥

[Funeral cakes should be offered] in a lowland, in the south; [the offerer should sit] facing the south; the *Darbha*-grass [should be scattered] with their tops directed towards the south; this is the regulation in other [*Śrāddha*]. (4)

अथाग्रभूमिमासिञ्चेत् सुसम्प्रोक्षितमस्त्विति ।
शिवा आपः सन्त्विति च युग्मानेवोदकेन च ॥ ५ ॥

[With the Mantra,—] "*Susamprokṣitamastu*" (it is sprinkled well), one should sprinkle with water the ground lying before [the *Brāhmnṇas*]; [with the *Mantra,*—] "*Śivā Āpaḥ santu*" (may water become auspicious), one should pour water into the hands of a couple [of Brāhmaṇas]. (5)

सौमनस्यमस्त्विति च पुष्पदानमनन्तरम् ।
अक्षतञ्चारिष्टञ्चास्त्वित्यक्षतान् प्रतिपादयेत् ॥ ६ ॥

[With the *Mantra,*—] "*Saumanasyamastu*" (be of delighted mind), one should, hereafter, offer flowers; and with,— "*Akṣatañcāriṣṭañcāstu*" (may fried paddy remove ills), one should offer fried paddy. (6)

अक्षय्योदकदानन्तु अर्घ्यदानवदिष्यते ।
षष्ठ्यैव नित्यं तत्कुर्य्यान्न चतुर्थ्यां कदाचन ॥ ७ ॥

*Akṣayyodakadāna* (gift of inexhaustible water) should be made like that *Arghya;* one should daily do it with the sixth inflection, and never with the fourth. (7)

अर्घ्योऽक्षय्योदके चैव पिण्डदानेऽवनेजने ।
तन्त्रस्य तु निवृत्तिः स्यात् स्वधावाचन एव च ॥ ८ ॥

In [the offering of] *Arghya,* of inexhaustible water, of *Piṇḍa,* in sprinkling water on the *Darbha*-grass at a *Śrāddha*-ceremony, and in reciting the *Svadhā* [at the termination of the rite], no regular order needs be maintained. (8)

प्रार्थनासु प्रतिप्रोक्ते सर्व्वास्वेव द्विजोत्तमैः ।
पवित्रानार्हितान् पिण्डान् सिञ्चेदुत्तानपात्रकृत् ॥ ९ ॥

Replies being given by the leading twice-born in all the prayers, one, reciting the *Mantra,* for placing a vessel on the back with the face upwards, (*i.e., "Urjjaṁ Ṿahanti,"*) should sprinkle water on the *Piṇḍas* strewn with *Pavitra.* (9)

युग्मानेव स्वस्ति वाच्यमङ्गुष्ठाग्रग्रहं सदा ।
कृत्वा धर्य्यस्य विप्रस्य प्रणम्यानुव्रजेत् ततः ॥ १० ॥

Then the pairs of *Brāhmaṇas* should be made to recite "*Svasti*" (peace be unto you). Then joining the tops of both the thumbs and saluting the *Vipra* standing at the head, one should then follow him. (10)

एष श्राद्धविधिः कृत्स्न उक्तः संक्षेपतो मया ।
ये विन्दन्ति न मुह्यन्ति श्राद्धकर्म्मसु ते क्वचित् ॥ ११ ॥

The entire course of *Śrāddha*-rules has thus been briefly described by me; they who know them never make mistakes in *Śrāddha*-rites. (11)

इदं शास्त्रञ्च गुह्यञ्च परिसङ्ख्यानमेव च ।
वसिष्ठोक्तञ्च यो वेद स श्राद्धं वेद नेतरः ॥ १२ ॥

He, who knows the sum-total of this mysterious science told by Vasiṣṭha, knows the *Śrāddha*-[rules] and not any one else. (12)

इति चतुर्थः खण्डः ॥ ४ ॥

# CHAPTER V

## श्राद्धप्रकरणवर्णनम्

असकृत् तानि कर्म्माणि क्रियेरन् कर्म्मकारिभिः ।
प्रतिप्रयोगं नैताः स्युर्म्मातरः श्राद्धमेव च ॥ १ ॥

IN all those rites, which, once commenced, are to be performed respectfully, the adoration of the *Mātṛs* and the celebration of the (*Ābhyudayika*) *Śrāddha* should not be done, on every occasion, by the performer of the rite. (1)

आधानहोमयोश्चैव वैश्वदेवे तथैव च ।
वलिकर्म्मणि दर्शे च पौर्णमासे तथैव च ॥ २ ॥

नवयज्ञे च यज्ञज्ञा वदन्त्येव मनीषिणः ।
एकमेव भवेच्छ्राद्धमेतेषु न पृथक् पृथक् ॥ ३ ॥

In depositing the Sacred Fire, in the two *Homas* (morning and evening), in the *Vaiśvadeva*-[adoration] in the *Vali*-rite, in a half-monthly sacrifice, in that performed on the Full-Moon day, and in a new sacrifice, the learned sages, informed of rituals relating to sacrifices, hold, that one *Śrāddha* should be performed and not separately. (2—3)

नाष्टकासु भवेच्छ्राद्धं न श्राद्धे श्राद्धमिष्यते ।
न सोष्यन्ती जातकर्म्म प्रोषितागतकर्म्मसु ॥ ४ ॥

In an Aṣṭaka-(*Homa*), in a *Śrāddha* [for the departed Manes], in a *Soṣyanti*-(*Homa*), in *Jātakarma* (a ceremony consequent on a birth), and in a rite to be performed on the return of a person from a foreign country, no [*Ābhyudayika*-] *Śrāddha* should be performed. (4)

विवाहादिः कर्म्मगणो य उक्तो गर्भाधानं शुश्रुम यस्य चान्ते।
विवाहादावेकमेवात्र कुर्य्यात् श्राद्धं नांदौ कर्म्मणः कर्म्मणः स्यात् ॥ ५ ॥

In all the rites beginning with the marriage and ending with the *Garbhādhāna*, which we have heard of, it is only in a marriage that one should perform this *Śrāddha* and not at the beginning of every rite. (5)

प्रदोषे श्राद्धमेकं स्याद्गोनिष्क्रमप्रवेशयोः ।
न श्राद्धं युज्यते कर्त्तुं प्रथमे पुष्टिकर्म्मणि ॥ ६ ॥

For *Niṣkramaṇa* (the rite of bringing out a child to the public in the fourth month), and for that of entering into a house, there is one *Śrāddha* in the night-fall. In a religious ceremony, performed for the attainment of religious prosperity, one should not perform a *Śrāddha* in the beginning. (6)

हलाभियोगादिषु तु षट्सु कुर्य्यात् पृथक् पृथक् ।
प्रतिप्रयोगमप्येवानादावेकन्तु कारयेत् ॥ ७ ॥

In all the six rites, such as the application of plough, etc., one should perform [the *Śrāddha*] separately. And at the recurrence of every such, one should perform one [*Śrāddha*], but not in the beginning. (7)

वृहत्पत्रक्षुद्रपशुस्वस्त्यर्थं परिविन्यतोः ।
सूर्य्येन्दोः कर्म्मणौ ये तु तयोः श्राद्धं न विद्यते ॥ ८ ॥

There is no [performance of] *Śrāddha* at the rites that are performed for the well-being of big animals at the appearance of a solar disc; and for that of smaller animals at the appearance of a lunar disc. (8)

न दशाग्रन्थिके चैव विषवद्दष्टकर्म्मणि ।
कृमिदष्टचिकित्सायां नैव शेषेषु विद्यते ॥ ९ ॥

It should not be performed in the end in rites for the crooked positions of the planets; and in rites like [the administration of] poison for being bitten [by a snake] and in the treatment of worm-bite. (9)

गणशः क्रियमाणेषु मातृभ्यः पूजनं सकृत् ।
सकृदेव भवेच्छ्राद्धमादौ न पृथगादिषु ॥ १० ॥

While performing a number of rites, the *Mātṛs* should be adored once, and a *Śrāddha* should be performed once at the beginning and not separately in [all the rites]. (10)

यत्र यत्र भवेच्छ्राद्धं तत्र तत्र च मातरः ।
प्रासङ्गिकमिदं प्रोक्तमतः प्रकृतमुच्यते ॥ ११ ॥

Whenever a *Śrāddha* takes place, there the *Mātṛs* [should be adored]. This has been spoken of [by me] as a side-issue. The main point I would [now proceed to] describe truthfully. (11)

इति पञ्चमः खण्डः ॥ ५ ॥

# CHAPTER VI

## अनेककर्मवर्णनम्

आधानकाला ये प्राक्तोस्तथा यश्चाग्नियोनयः ।
तदाश्रयोऽग्निमादद्यादग्निमानग्रजो यदि ॥ १ ॥

IT the eldest brother has deposited the Sacred Fire, then one should deposit the same being subject to the time of depositing and the person who has engendered the Fire. (1)

दाराधिगमनाधाने यः कुर्य्यादग्रजाग्रिमः ।
परिवेत्ता स विज्ञेयः परिवित्तिस्तु पूर्व्वजः ॥ २ ॥

He, who takes a wife or deposits the Sacred Fire before his eldest brother, is known as *Parivettā*. And the brother, born before, is known as *Parivettā*. (2)

परिवित्तिपरिवेत्तारौ नरकं गच्छतो ध्रुवम् ।
अपि चीर्णप्रायश्चित्तौ पादोनफलभागिनौ ॥ ३ ॥

Both the *Parivitti* and *Parivettā* go to hell. Even if they have performed a penance, they partake of the fruits of *Pādona*. (3)

देशान्तरस्थक्लीवैकवृषणानसहोदरान् ।
वेश्याभिसक्तपतितशूद्रतूल्यातिरोगिणः ॥ ४ ॥

जडमूकान्धवधिरकुब्जवामनकुण्ठकान् ।
अतिवृद्धानभ्यार्य्याञ्च कृषिसक्तान् नृपस्य च ॥ ५ ॥

धनवृद्धिप्रसक्तांश्च कामतः कारिणस्तथा ।
कुलटोन्मत्तचौरांश्च परिविन्दन् न दुष्यति ॥ ६ ॥

If superseding [the eldest and other] brothers,—living in foreign countries, having no generative power, having one testes, not born of the same mother, addicted to public women, outcasted, [and those who are] acting like *Śūdras* suffering from

a serious disease, innert, dumb, blind, deaf, hunch-backed, dwarf, lepers, greatly aged, widowers, given to agriculture, servants of the king, given to the multiplication of wealth and doing whatever they like, divorced from the family, insanc and thieves,—a younger brother marries or deposits the Sacred Fire, he commits no sin. (4—6)

धनवार्द्धुषिकं राजसेवकं कर्षकं तथा ।
प्रोषितञ्च प्रतीक्षेत वर्षत्रयमपि त्वरन् ॥ ७ ॥

Even when hasty, one should, wait, at least for three years, [for a senior brother,] who multiplies his wealth by usury, who serves the king, who cultivates the land and who lives in a foreign country. (7)

प्रोषितं यद्यश्रृण्वानमब्दादूर्ध्वं समाचरेत्[1]
आगते तु पुनस्तस्मिन् पादं तच्छुद्धये चरेत् ॥ ८ ॥

When one hears of no news [of a senior brother] living in a foreign country, one should do it after [waiting for] a year; if he returns again, [the younger brother] should perform a part of a penance for purification. (8)

लक्षणे प्रागगतायास्तु प्रमाणां द्वादशाङ्गुलम् ।
तन्मूलसक्ता योदीची तस्या एतन्नवोत्तरम् ॥ ९ ॥

उदग्गतायाः संलग्नाः शेषाः प्रादेशमात्रिकाः ।
सप्तसप्ताङ्गुलांस्त्वक्त्वा कुशेनैव समुल्लिखेत् ॥ १० ॥

In a *Lakṣmaṇa*-rite (*i.e.*, a rite beginning with *Parisamūhana*, *i.e.*, sprinkling water round the Sacrificial Fire to *Pariṣeka*, (*i.e.*, pouring water), one should draw lines with *Kuśas* [around the Fire,] leaving off seven fingers [on each side] [of the following lines]:— twelve fingers form the measure of the line that is directed towards the east; the measurement of another line touching its base and running towards the north, is twenty-one fingers; the remaining lines attached to the one running towards the north, are of the measurement of a thumb. (9—10)

मानक्रियायामुक्तायामनुक्ते मानकर्त्तरि ।
मानकृद्यजमानः स्याद्विदुषामेव निश्चयः ॥ ११ ॥

If the rite of measurement and the person to do it, are not mentioned, the sacrificer should make the measurement. This is the conclusion of the learned. (11)

पुण्यमेदवाधीताग्निं स हि सर्व्वैःप्रशस्यते ।
अनर्द्धकत्वं यत्तस्य काम्यैस्तन्नीयते शमीम् ॥ १२ ॥

One should deposit the Sacred Fire, and it is highly spoken of by all. Sacrificial fuels should be collected by one willingly for killing that Fire. (12)

यस्य दत्ता भवेत् कन्या वाचा सत्येन केनचित् ।
सोऽन्त्यां समिधमाधास्यन्नादधीतैव नान्यथा ॥ १३ ॥

He, to whom a maiden has been given by one by words, should collect the last sacrificial fuels for depositing the Sacred Fire; otherwise not. (13)

अनूढैव तु सा कन्या पञ्चत्वं यदि गच्छति ।
न तथा व्रतलोपोऽस्य तेनैवान्यां समुद्वहेत् ॥ १४ ॥

If in an unmarried state that maiden dies, he should not be guilty of the breach of vow. By that Fire, he may marry another maiden. (14)

अथ चेन्न लभेतान्यां याचमानोऽपि कन्यकाम् ।
तमग्निमात्मसात् कृत्वा क्षिप्रं स्यादुत्तराश्रमी ॥ १५ ॥

If after soliciting, he does not get a maiden, he should consign that Fire unto himself and forthwith adopt the next order. (15)

*इति षष्ठः खण्डः ॥ ६ ॥*

# CHAPTER VII

## शमीगर्भाद्यनेकप्रकरणवर्णनम्

अश्वत्थो यः शमीगर्भः प्रशस्तार्ब्वीसमुद्भवः ।
तस्य या प्राङ्मुखी शाखा वादीची वोर्द्धगापि वा ॥ १ ॥

अरणिस्तन्मयी प्रोक्ता तन्मय्येवोत्तरारणिः ।
सारवद्दारवं चत्रमोविली च प्रशस्यते ॥ २ ॥

IT is said the *Araṇi* and the *Uttara-Araṇi* (*i.e.*, the upper part) should be made of the branches spreading towards the east or north or upwards of an *Aśvattha*, grown in an extensive ground and having a *Śamī*-tree attached to its root. It is preferable that *Catra* and *Ovilī* should be made of the strongest parts of the wood. (1—2)

A piece of the *Śamī*-tree used for kindling the Sacred Fire by attrition; the Fire-producing wooden stick.
Sacrificial implements.

संसक्तमूलो यः शम्याः स शमीगर्भ उच्यते ।
अलाभे त्वशमीगर्भादुद्धरेदविलम्बितः ॥ ३ ॥

The [tree,] the root of which is attached to a *Śamī*, is called *Śamīgarbha*; in the absence of a *Śamīgarbha*, one should speedily create Fire from [one which is not so]. (3)

चतुर्व्विंशतिरङ्गुष्ठदैर्घ्यं षडपि पार्थिवम् ।
चत्वार उच्छ्रये मानमरण्योः परिकीर्त्तितम् ॥ ४ ॥

A length of twenty-four thumbs, a breadth of six thumbs, and a height of four, have been described as the size of the *Araṇis*. (4)

अष्टाङ्गुलः प्रमन्थः स्याच्चत्रं स्याद्द्वादशाङ्गुलम्।
ओविली द्वादशैव स्यादेतन्मन्थनयन्त्रकम्॥ ५ ॥

A *Pramantha* is to be of eight fingers [in size]; a *Catram,* ten fingers, and an *Ovilī,* twelve fingers. These are churning instruments. (5)

अङ्गुष्ठाङ्गुलमानन्तु यत्र यत्रोपदिश्यते।
तत्र तत्र वृहत्पर्व्वग्रन्थिभिर्मिनुयात् सदा॥ ६ ॥

Where instruction is given about the measurement of the thumb, there one should always take measurements with its bigger knot. (6)

गोवालैः शणसम्मिश्रैस्त्रिवृत्तममलात्मकम्।
व्यामप्रमाणं नेत्रं स्यात् प्रमथ्यस्तेन पावकः॥ ७ ॥

A *Netra* (the string of a churning stick) should be made with three circles of the down of a cow's tail mixed with hemp fibres of the size of a pure *Vyāma* (a measure of length equal to the space between the tips of the fingers of either hand when the arms are extended); by it, the Fire should be churned. (7)

मूर्द्धाक्षिकर्णवक्त्राणि कन्धरा चापि पञ्चमी।
अङ्गुष्ठमात्राण्येतानि द्व्यङ्गुष्ठं वक्ष उच्यते॥ ८ ॥

The head, the eyes, the ears, the face, and the shoulders,— these five limbs of the *Araṇi* should be of the size of a thumb each; the breast is spoken of [as measuring] two thumbs. (8)

अङ्गुष्ठमात्रं हृदयं त्र्यङ्गुष्ठमुदरं स्मृतम्।
एकाङ्गुष्ठा कटिर्ज्ञेया द्वौ वस्ति द्वौ च गुह्यकम्॥ ९ ॥

The chest [is to measure] one thumb; the belly is known in the *Smṛti* [as measuring] three thumbs; the hip is known [to measure] one thumb; the abdomen, two; and the anus, two. (9)

उरु जङ्घे च पादौ च चतुस्त्र्येकैर्यथाक्रमम्।
अरण्यवयवा ह्येते याज्ञिकैः परिकीर्त्तिताः॥ १० ॥

The two thighs, the two knee-joints, and the two feet, should severally measure four, three, and one thumb. These limbs of the *Araṇi* have been described by those conversant with the rituals of a sacrifice. (10)

यत्तद्गुह्यमिति प्रोक्तं देवयोनिस्तु सोच्यते ।
अस्यां यो जायते वह्निः स कल्याणकृदुच्यते ॥ ११ ॥

What is spoken of as the *Guhyam* (anus) of the *Araṇi* is called the *Devayoni*. The Fire, that is generated here, is spoken of as the most auspicious. (11)

अन्येषु ये तु मथन्ति ते रोगभयमाप्नुयुः ।
प्रथमे मन्थने त्वेष नियमो नोत्तरेषु च ॥ १२ ॥

Those who churn the Fire elsewhere, come by the fear of ailments. This is the regulation in the first churning, and not in the subsequent ones. (12)

उत्तरारणिनिष्पन्नः प्रमन्थः सर्व्वदा भवेत् ।
योनिशङ्करदोषेण युज्यते ह्यन्यमन्थकृत् ॥ १३ ॥

The *Pramantha* (churning) should always be done with the upper part of the *Araṇi*. He, who performs the churning by any other method, is affected by the sin of being born in a mixed caste. (13)

आर्द्रा सशुषिरा चैव घूर्णाङ्गी पाटिता तथा ।
न हिता यजमानानामरणिश्चोत्तरारणिः ॥ १४ ॥

If the upper part of the *Araṇi* be wet, has holes, has any circular part, or any cleft, it does no good unto the sacrificer. (14)

इति सप्तमः खण्डः ॥ ७ ॥

## CHAPTER VIII

### सयज्ञस्त्रु वसमिधलक्षणवर्णनम्

परिधायाहतं वासः प्रावृत्य च यथाविधि।
विभृयात् प्राङ्मुखो यन्त्रमावृता वक्ष्यमाणया ॥ १ ॥

DULY putting on a new cloth and a sacrificial thread, and with his face directed towards the east, one should hold the *Yantra* (sacrificial implement). (1)

चत्रवृध्ने प्रमन्थाग्रं गाढं कृत्वा विचक्षणः।
कृत्वोत्तराग्रामरणिं तद्वृध्नमुपरि न्यसेत् ॥ २ ॥

Having firmly fixed the top of the churning stick on the *Catra-Vṛdhna* and placed the *Araṇi* in the north, a learned man should place on it the *Vṛdhna*. (2)

चत्राधःकीलकाग्रन्थामोविलीमुदगग्रकाम्।
विष्टम्भाद्धारयेद्यन्त्रं निष्कम्पं प्रयतः शुचिः ॥ ३ ॥

He should then place the *Ovili*, fixed to a pin attached to the base of the *Catra* [on the *Araṇi*], turning its top towards the north; then being self-restrained and in a state of purity, he should, hold the *Yantra* with all his strength, so that it may not move. (3)

त्रिरुद्वेष्ट्याथ नेत्रेण चत्रं पत्न्योहतांशुकाः।
पूर्व्वं मथन्त्यरण्यान्त्याः प्राच्याग्नेः स्याद्यथाच्युतिः ॥ ४ ॥

His wives, putting on new raiments, should put three folds of string around the *Catram* and first of all, churn the *Araṇi*, so that Fire might drop in the east. (4)

नैकयापि विना कार्य्यमाधानं भार्य्यया द्विजैः ।
अकृतं तद्विजानीयात् सर्व्वान्वाचारभन्ति यत् ॥ ५ ॥

The rite of placing the Sacred Fire should not be performed by the twice-born, if they have not even one wife; all the rites, that are done [in that state], know, as being not done at all. (5)

वर्ण-ज्यैष्ठ्येन वह्वीभिः सवर्णाभिश्च जन्मतः ।
कार्य्यमग्निच्युतेराभिः साध्वीभिर्मथनं पुनः ॥ ६ ॥

Many wives of the same caste and of other castes existing, the rite of churning, for producing the Fire, should be done by the chaste wives of the same caste, on account of the superiority of birth. (6)

ततः शक्ततरा पश्चादासामन्यतरापि वा ।
उपेतानां वान्यतमा मथ्नेदग्निं निकामतः ॥ ७ ॥

Of them, one very capable, or any one of them, [or, in her *absence*,] any one of the wedded wives [belonging to other castes], should carefully churn the Fire. (7)

नात्र शूद्रीं प्रयुञ्जीत न द्रोहद्वैषकारिणीम् ।
न चैवाव्रतस्थां नान्यपुंसा च सह सङ्गताम् ॥ ८ ॥

In it, one should not employ a *Śūdra*-wife, or one who tries to injure her husband or is jealous of him, or one who does not perform religious observances, or one who lives with other men. (8)

जातस्य लक्षणं कृत्वा तं प्रणीय समिध्य च ।
आधाय समिधश्चैव ब्राह्मणश्चोपवेशयेत् ॥ ९ ॥

Having made *Lakṣmaṇa*, for [the Fire,] born, placed it, lighted it, and put sacrificial fuels it, he should make *Brahmā* seated. (9)

ततः पूर्णाहुतिं हुत्वा सर्व्वमन्त्रसमन्विताम् ।
गां दद्याद्यज्ञवास्त्वन्ते ब्रह्मणे वाससी तथा ॥ १० ॥

Then offering the libation, effecting the completion of the rite with all the *Mantras*, and at the end of the sacrifice,—for the well-being of the house, [the sacrificer] should present unto a Brāhmaṇa two pieces of raiment and a cow. (10)

होमपात्रमनादेशे द्रवद्रव्ये स्रुवः स्मृतः ।
पाणिरेवेतरस्मिंस्तु स्रुचैवात्र तु हूयते ॥ ११ ॥

Where there is no instruction about the *Homa*-vessel, *Sruva* (sacrificial ladle) is mentioned in the *Smṛti* [as the vessel for pouring] liquid substances; in minor rites, the palm is used [as the vessel]; with *Sruca* also, a *Homa* is performed. (11)

खादिरो वाथ पालाशो द्विवितस्तिः स्रुवः स्मृतः ।
स्रुग्बाहुमात्रा विज्ञेया वृत्तस्तु प्रग्रहस्तयोः ॥ १२ ॥

It is said in the *Smṛti* that a *Sruva* should be made of *Khadira-*, or *Palāśa-*, wood; and be the size of two vitasti (a measure of length, equal to twelve *aṇgulas* or fingers); a *Sruca* should be of the length of an arm; and the handle should be round. (12)

स्रुवाग्रे घ्राणवत् खातं द्व्यङ्गुष्ठपरिमण्डलस्थलम् ।
जुह्वाः शराववत्खातं सनिर्व्वाहं षडङ्गुलं कुर्य्यात् ॥ १३ ॥

The forepart of a *Sruva* should be like a nose; there should be two holes [on the two sides] of the circumference of two fingers [each]; the hole [in the] *Sruva* should be like that of a *Śarā* (an earthen tray-like vessel); one should make it on a *nirvāha*-method and six fingers deep. (13)

तेषां प्राक्शः कुशैः कार्य्यः सम्प्रमार्गो जुहूयता ।
प्रतापनञ्च लिप्तानां प्रक्षाल्योष्णेन वारिणा ॥ १४ ॥

Their cleaning should be done by a person, wishing to perform *Homa*, with *Kuśas*-grass, facing the east; when dipped in clarified butter, they should be washed with hot water. (14)

प्राञ्चं प्राञ्चमुदग्ग्नेरुदग्रं समीपतः ।
तत्तथासादयेद्द्रव्यं यद्यथा विनियुज्यते ॥ १५ ॥

[One should place the articles] near the Fire either in the east side, facing the east; or in the north-side, facing the north; he should collect all the articles which should be used [in the *Homa*.] (15)

आज्यं हव्यमनादेशे जुहोतिषु विधीयते ।
मन्त्रस्य देवतायाश्च प्रजापतिरिति स्थितिः ॥ १६ ॥

When no article for offering into Fire is mentioned, clarified butter is sanctioned for the *Homa*-rites; [and when *Mantra* or Deity is not mentioned,] the conclusion is that *Prājāpatya-Mantra* (*Vyāhṛti*), and *Prajāpati* [should be recited, and adored]. (16)

नाङ्गुष्ठादधिका ग्राह्या समित् स्थूलतया क्वचित् ।
न वियुक्ता त्वचा चैव न सकीटा न पाटितां ॥ १७ ॥

One should never take fuels which are stouter than the thumb; those shorn of bark, those having worms, and those having clefts, [should not be used]. (17)

प्रादेशान्नाधिका नोना तथा न स्याद्विशाखिका ।
न सम्पूर्णा न निर्व्वीर्य्या होमेषु च विजानता ॥ १८ ॥

Those measuring more than a *Prādeśa*, those measuring less than a *Prādeśa*, those having branches, thoue not completely made (*i.e.*, having leaves), and those having no strength (*i.e.*, useless ones), should never be used in *Homa* by one conversant [with rituals]. (18)

प्रदेशद्वयमिध्मस्य प्रमाणं परिकीर्त्तितम् ।
एवंविधाः स्युरेवेह समिधः सर्व्वकर्म्मसु ॥ १९ ॥

The measurement of a sacrificial fuel is described to be a couple of *Prādeśa* (the span of the thumb and the forefinger); in all rites, such should be the sacrificial fuels. (19)

समिधोऽष्टादशेध्मस्य प्रवदन्तिः मनीषिणः ।
दर्शे च पौर्णमासे च क्रियास्वन्यासु विंशतिः ॥ २० ॥

The learned says that there are eighteen kinds of sacrificial fuels, but in the Half-Monthly *Śrāddhas*, in that performed on the Full-Moon-Day, and in other similar rites, twenty fuels [are used]. (20)

समिदादिषु होमेषु मन्त्रदैवतवर्ज्जिता ।
पुरस्ताच्चोपरिष्टाच्च हीन्धनार्थं समिद्भवेत् ॥ २१ ॥

Before and after a *Homa,* one should, without [reciting] a *Mantra* or without [naming] a Deity, throw the *Samid* (a kind of tree); for it grows for generating the Fire. (21)

इध्मोऽप्येधार्थमाचार्य्यैर्हविराहुतिषु स्मृतः ।
यत्र चास्य निवृत्तिः स्यात् तत् स्पष्टीकरवाण्यहम् ॥ २२ ॥

The preceptors have recorded in the *Smṛti* that the sacrificial fuels, in a *Homa* performed with clarified butter, are for creating the Fire. I shall now clearly describe where this should not be done. (22)

अङ्गहोमसमित्तन्त्रसोष्यन्त्याख्येषु कर्म्मसु ।
येषाञ्चैवैतदप्युक्तं तेषु तत्सदृशेषु च ॥ २३ ॥
अक्षभङ्गादिविपदि जलहोमादिकर्म्मणि ।
सोमाहुतिषु सर्व्वासु नैतेष्विध्म विधीयते ॥ २४ ॥

It is laid down that no sacrificial fuel [should be used] in the rites called *Aṅgahoma, Samittantra,* [and] *Soṣyantī;* in all those and [other] similar rites where no such mention is made (such as the *Vaiśvadeva,* etc.,); in a *Homa* performed for averting the calamity of breaking a limb; in a Watery-*Homa;* and in all the rites where oblations of *Soma*-Juice [are offered]. (23—24)

इति अष्टमः खण्डः ॥ ८ ॥

## CHAPTER IX

### सन्ध्याकालाद्युद्दिश्यकर्मवर्णनम्

सूर्य्येऽस्तशैलमप्राप्ते षट्त्रिंशद्भिः मदाङ्गलैः ।
प्रादुष्करणमग्नीनां प्रातर्भासाञ्च दर्शनात् ॥ १ ॥

[IN the evening] when the Sun is at a distance of thirty-six fingers before reaching the Setting Hill and [in the morning] after seeing the solar rays, one should generate the Sacred Fire. (1)

हस्तादूर्ध्वं रविर्यावद्गिरिं हित्वा न गच्छति ।
तावद्धोमविधिः पुण्यो नात्येत्युदितहोमिनाम् ॥ २ ॥

The *Homa*-regulation of those who wish to perform *Homa* at the rising of the Sun, does not become profane till the Sun does not rise a hand above the Rising Hill. (2)

यावत् सम्यङ्न भाव्यन्ते नभस्पृक्षाणि सर्व्वतः ।
न च लौहित्यमापैति तावत् सायञ्च हूयते ॥ ३ ॥

As long as the Stars are completely visible in the sky and the crimson rays do not disappear [from the firmament], one may perform the Evening-*Homa*. (3)

रजोनीहारधूमाभ्रवृक्षाग्रान्तरिते रवौ ।
सन्ध्यामुद्दिश्य जुहुयाद्धुतमस्य न लुप्यते ॥ ४ ॥

When the Sun disappears under dust, snow, or clouds, or behind a tree, one may offer oblations to the *Sandhyā*; ones religious observance would not be stopped thereby. (4)

न कुर्य्यात् क्षिप्रहोमेषु द्विजः परिसमूहनम् ।
विरुपाक्षञ्च न जपेत् प्रवदञ्च विवर्ज्जयेत् ॥ ५ ॥

In *Kṣipra-Homa*, a twice-born person should neither perform the *Parisamūhanam* (sprinkling water around the Sacrificial Fire),

nor should he recite the *Virūpākṣa-Mantra;* he should also avoid the *Pravada* (the *Mantra* beginning *Tapaśca, Tejaśca.* etc.). (5)

पर्य्युक्षणञ्च सर्व्वत्र कर्त्तव्यमादितेऽन्विति ।
अन्ते च वामदेद्व्यस्य गानं कुर्य्यादृचस्त्रिधा ॥ ६ ॥

In every rite, one should perform the *Paryukṣaṇam* (sprinkling water) with [the *Mantra,*—] *Āditeanviti* and sing the *Vāmadevya* thrice, at the end. (6)

अहोमकेष्वपि भवेद्यथोक्तं चन्द्रदर्शनम् ।
वामदेव्यं गणेष्वन्ते वल्यन्ते वैश्वदेविके ॥ ७ ॥

The seeing of the Moon, as mentioned, should be done in rites where no *Homa* is to be performed; the *Vāmadevya* should be sung in the end [when] a number of rites [is performed in a day]. The *Vaiśvadeva*-rite should take place] after the *Vali*-rite. (7)

यान्यधस्तरणान्तानि न तेषु स्तरणं भवेत् ।
एककार्य्यार्थसाध्यत्वात् परिधीनपि वर्ज्जयेत् ॥ ८ ॥

In those rites in which [*Kuśas*-reeds] are [alredy] scattered on the ground at the end, no [more] scattering should take place. For successfully performing one rite, one should leave off the circumference. (8)

बर्हिःपर्य्युक्षणञ्चैव वामदेव्यजपस्तथा ।
कृत्वाहुतिषु सर्व्वासु त्रिकमेतन्न विद्यते ॥ ९ ॥

In all oblations in sacrifice, not one of these three,—spreading the *Kuśa* outside, sprinkling water into the Sacrificial Fire, the recitation of the *Vāmadevya,* should be done. (9)

हविष्येषु यवा मुख्यास्तदनु व्रीहयः स्मृताः ।
माषकोद्रवगौरादि सर्व्वालाभेऽपि वर्ज्जयेत् ॥ १० ॥

It is said in the *Smṛti* that in the matter of *Haviṣya* (vegetable diet), barley is superior; and next to it, is the *Vrīhi* (a kind of corn); one must avoid the *Māṣa* (corn), the *Kodrava* (corn), and the white sesame, even if nothing is available. (10)

पाण्याहुतिर्द्वादशपर्व्वपूरिका कांसादिना चेत् स्रुवमात्रपावका।
दैवेन तीर्थेन च हूयते हविः स्वङ्गारिणि स्वर्च्चिषि तच्च पावके॥ ११॥

When any oblation is offered with a hand, the twelve knots should be filled; when by a belmetal vessel, the *Sruva* should be filled [with offerings]; clarified butter should be offered with the *Daiva-Tirtha* into the Fire having embers and flames. (11)

योऽनर्च्चिषि जुहोत्यग्नौ व्यङ्गारिणि च मानवः।
मन्दाग्निरामयावी च दरिद्रश्च स जायते॥ १२॥

A man, who throws offerings into a Fire that has no embers or flames, becomes of weak digestion, suffers from dysentry and is born as a poor man. (12)

तस्मात् समिद्धे होतव्यं नासमिद्धे कदाचन।
आरोग्यमिच्छोरायूश्च श्रियमात्यन्तिकीम्पराम्॥ १३॥

He, who seeks freedom from diseases, long life and great prosperity, should perform *Homa* with a Fire set with sacrificial fuels, and never with that into which no sacrificial fuels have been given. (13)

होतव्ये च हुते चैव पाणिशूर्पस्फ्यदारुभिः।
न कुर्य्यादग्निधमनं कुर्य्याद्वा व्यजनादिना॥ १४॥

When prepared to offer oblations, one should not kindle the Fire with the *Hasta*, *Śūrpa*, or the *Vajra* (sacrificial implement), or with wood; he may do it by a fan. (14)

मुखेनैके धमन्त्यग्निं मुखाद्ध्येषोऽध्यजायत।
नाग्निं मुखेनेति च यल्लौकिके योजयन्ति तत्॥ १५॥

The Fire is to be kindled by [the air of] the mouth, for it originates from the *Mantra* uttered by the mouth; that Fire should not be kindled by the mouth [is an injunction] applied to the *Laukika-* (ordinary) Fire. (15)

इति नवमः खण्डः॥ ९॥

# CHAPTER X

## प्रातःकालिकस्नानादिक्रियावर्णनम्

यथाहनि तथा प्रातर्नित्यं स्नायादनातुरः ।
दन्तान् प्रक्षाल्य नद्यादौ गृहे चेत्तदमन्त्रवत् ॥ १ ॥

IF not suffering from any disease, one should daily, after washing the teeth, bathe in the morning, in rivers, etc., as in the day-time; when bathing in the house, one should recite the *Mantra*. (1)

नारदाद्युक्तवार्क्षे यदष्टाङ्गुलमपाटितम् ।
सत्वचं दन्तकाष्ठं स्यात् तदग्रेण प्रधावयेत् ॥ २ ॥

The wood for cleaning the teeth, as spoken of by *Nārada* and others, should be cut measuring eight fingers and contain bark. With its tip, one should rub the teeth. (2)

उत्थाय नेत्रे प्रक्षाल्य शुचिर्भूत्वा समाहितः ।
परिजप्य च मन्त्राणि भक्षयेद्दन्तधावनम् ॥ ३ ॥

Ricing up, washing the eyes, becoming pure and self-restrained and reciting the *Mantra*, one should rub the teeth with a wood. (3)

आयुर्व्वलं यशो वर्च्चं प्रजाः पशून् वसूनि च ।
ब्रह्म प्रज्ञाञ्च मेधाञ्च त्वन्नो धेहि वनस्पते ॥ ४ ॥

[The *Mantra* is:—] "O tree, give us long life, strength, fame, energy, children, cattle, wealth, knowledge of the *Vedās*, discriminative knowledge and genius." (4)

यप्य द्वयं श्रावणादि सर्व्वा नद्यो रजस्वलाः ।
तासु स्नानं न कुर्व्वीत वर्ज्जयित्वा समुद्रगाः ॥ ५ ॥

In two months, beginning with *Śrāvaṇa*, all the rivers get their menstrual courses. [No one] should bathe in them, excluding the rivers which go to an ocean. (5)

धनुः सहस्राण्यष्टौ तु गतिर्य्यासां न विद्यते ।
न ता नदीशब्दवहा गर्त्तास्ताः परिकीर्त्तिताः ॥ ६ ॥

[The watery expanses,] the courses of which do not go beyond eight *Krośas* (16 miles), are not worthy of the name of a river: they are described as pools. (6)

उपाकर्म्मणि चोत्सर्गे प्रेतस्नाने तथैव च ।
चन्द्रसूर्य्यग्रहे चैव रजोदोषो न विद्यते ॥ ७ ॥

[In offering water] in an *Upākarman* (a ceremony performed before commencing to read the *Vedas* after the monsoon), in a rite of dedication, in a bathing after a death and at the solar or lunar eclipse, the *Rajas*-(or menstruation-) impurity exists no longer. (7)

वेदाश्छन्दांसि सर्व्वाणि ब्रह्माद्याश्च दिवौकसः ।
जलार्थिनोऽथ पितरो मरीच्याद्यास्तथर्षयः ॥ ८ ॥
उपाकर्म्मणि चोत्सर्गे स्नानार्थं ब्रह्मवादिनः ।
यियासूननुगच्छन्ति सन्तुष्टाः स्वशरीरिणः ॥ ९ ॥

When the *Brahmavādins* go out for bathing in an *Upākarman*, or in a dedication rite, all the Vedas, the *Chandas*, the Celestials headed by *Brahmā*, the departed Manes, *Marīci* and other *Ṛṣis*, gratified and seeking water, follow them in their bodily forms. (8—9)

समागमस्तु यत्रैषां यत्र हत्यादयो मलाः ।
ननं सर्व्वं क्षयं यान्ति किमूतैकं नदीरजः ॥ १० ॥

Where these all appear, the sins of murder, etc., are, forsooth, dissipated what to speak of the impurity of a river? (10)

ऋर्षाणां सिच्यमानानामन्तरालं समाश्रितः ।
सम्पिवेद् यः शरीरेण पर्य्यन्मुक्तजलच्छटाः ॥ ११ ॥

विद्यार्दान् ब्राह्मणः कामान् वरादीन् कन्यका ध्रुवम् ।
आमुष्मिकानपि सुखान्याप्नुयात् स न संशयः ॥ १२ ॥

When the *Ṛṣis* bathe and when a person, situate in their midst, has body sprinkled with [their] scattering drops of water, [if he be] a *Brāhmaṇa*, he comes by learning and other desired-

for objects; [and if] a maiden, she comes by a becoming bridegroom; and he, forsooth, attains to well-being in the next world. (11—12)

अशुच्यशुचिना दत्तमाममन्तर्जलादिना ।
अनिर्गतदशाहास्तु प्रेता रक्षांसि भुञ्जते ॥ १३ ॥

The *Anirgatadaśāha*[1] departed Manes, who are of the form of Rākṣasas, eat all the impure offerings, water, etc., presented in a raw earthen vessel by a person in a state of impurity. (13)

The departed Manes, within ten days from the day of death, are called *Anirgatadaśāha Pretas*.

स्वर्धन्यम्भः समानि स्युः सर्व्वाण्यम्भांसि भूतले ।
कूपस्थान्यपि सोमार्कग्रहणे नात्र संशयः ॥ १४ ॥

During solar and lunar eclipses all the waters, that exist on earth and even that in a well, become like that of the Gaṅgas. (14)

*इति दशमः खण्डः ॥ १० ॥*

*इति कर्म्मप्रदीपपरिशिष्टे कात्यायनविरचिते प्रथमः प्रपाठकः ॥ १ ॥*

# CHAPTER XI

## सन्ध्योपासनाविधिवर्णनम्

अत उद्‌र्ध्वं प्रवक्ष्यामि सन्ध्योपासनकं विधिम् ।
अनर्ह कर्म्मणां विप्रः सन्ध्याहीनो यतः स्मृतः ॥ १ ॥

HEREAFTER I shall describe the regulations relating to the *Sandhyā*-adorations, since it is mentioned in the *Smṛti,* that a *Vipra,* who does not perform the *Sandhyā,* is not entitled to perform a religious rite. (1)

सव्ये पाणौ कुशान् कृत्वा कुर्य्यादाचमनक्रियाम् ।
ह्रस्वाः प्रवरणीयाः स्युः कुशा दीर्घास्तु बर्हिषः ॥ २ ॥

Having taken up *Kuśas*-reeds in the left-hand, one should perform the rite of *Ācamanam;* short *Kuśas* are the most distinguished, while offering invocation; and the long ones shall form the bed or layer. (2)

दर्भाः पवित्रमित्युक्तमतः सन्ध्यादि कर्म्मणि ।
सव्यः सोपग्रहः कार्य्यो दक्षिणः सपवित्रकः ॥ ३ ॥

The *Darbhas* are spoken of as being holy; therefore, in a *Sandhyā*-rite the left-hand should be made to hold them, and the right one should hold the *Pavitra* (two blades of *Kuśas*-grass used at sacrifices in puring and sprinkling the *Ghī.* (3)

रक्षयेद्वारिणात्मानं परिक्षिप्य समन्ततः ।
शिरसो मार्ज्जनं कुर्य्यात् कुशैः सोदकविन्दुभिः ॥ ४ ॥

One should protect ones own self by sprinkling water on all sides, and sprinkle ones own head by drops of water with the *Kuśas.* (4)

प्रणवो भूर्भुवः स्वश्च सावित्री च तृतीयका ।
अव्दैवत्यं त्र्यृचश्चैव चतुर्थमिति मार्ज्जनम् ॥ ५ ॥

The *Praṇava, Bhūrbhuvaḥ, Svaḥ Gāyatrī* [forming the third], the three *Mantras,—"Āpohiṣṭa,* etc.," [forming] the fourth, [are the *Mantras*] for the *Mārjanam* (sprinkling the head with water). (5)

भूराद्यास्तिस्र एवैता महाव्याहृतयोऽव्ययाः ।
महर्ज्जनस्तपः सत्यं गायत्री च शिरस्तथा ॥ ६ ॥

आपज्योतीरसोमृतं व्रह्मभूर्भुवः स्वरिति शिरः ।
प्रतीप्रतीक प्रणवमुच्चारयेदन्ते च शिरसः ॥ ७ ॥

The three eternal *Mahāvyāhṛtis, Bhūḥ,* etc., *Mahaḥ, Janaḥ, Tapaḥ, Satya,* the *Gāyatrī, Āpojyotīra- somṛtam, Brahma Bhūrbhuvaḥ Swaḥ,* [forming] the first part of the *Gāyatrī*—at the beginning of all these *Mantras* and at the end of the first part of the *Gāyatrī,* one should recite the *Praṇava.* (6—7)

एता एतां सहासेन तथैभिर्द्दशभिः सह ।
त्रिर्ज्जपेदायतप्राणः प्राणायामः स उच्यते ॥ ८ ॥

Having restrained the vital airs, one should recite thrice these ten and seven *Vyāhṛtis, Gāyatrī, Gāyatrī-Śiraḥ* (first part) and the *Praṇava.* This process is called the *Prāṇāyāma.* (8)

करेणोद्धृत्य सलिलं घ्राणमासज्य तत्र च ।
जपेदनायतासुर्व्वा त्रिः सकृद्वाघमर्षणम् ॥ ९ ॥

Taking water in his palm, putting the nose into it, and suppressing the breath or not, one should recite once or thrice the *Aghamarṣaṇa-Sūkta.* (9)

उप्त्यायार्कं प्रतिप्रोहे त्रिकेणाञ्जलिनाम्भसः ।
उच्चित्रमृग्द्वयेनाथ चोद्तिष्ठेदनन्तरम् ॥ १० ॥

Standing up, one should throw water with joined palms towards the Sun, [reciting] the three *Mantras* (*Praṇava,* three *Vyāhṛtis* and the *Gāyatrī*); then with the two *Ṛk-Mantras,—"Udutyaṁ,"* and *"Citraṁ Devānāṁ,* etc., one should perform the rite of *Sūryopasthanaṁ* (appearance of the Sun). (10)

सन्ध्याद्वयेऽप्युपस्थानमेतदाहुर्म्मनीषिणः ।
मध्ये त्वह्न उपर्यस्य विभ्राडादीच्छया जपेत् ॥ ११ ॥

The sages say that *Sūryopasthānaṁ* should be performed at the two *Sandhyā*-adorations; if one wishes to do it during the noon, one should recite, in addition to it, the *Mantra*,—"*Vibhrāḍ.*" (11)

तदसंसक्तपार्ष्णिर्व्वा एकपादार्द्धपादपि ।
कुर्य्यात् कृताञ्जलिर्व्वापि ऊद्र्ध्वबाहुरथापि वा ॥ १२ ॥

With the heels not touching the heels, or with one foot touching the earth, or with that foot up-raised, or with joined palms, or with up-raised arms,—one should perform this rite. (12)

यत्र स्यात् कृच्छ्रभूयस्त्वं श्रेयसोऽपि मनीषिणः ।
भूयस्त्वं ब्रुवते तत्र कृच्छ्राच्छ्रेयो ह्यवाप्यते ॥ १३ ॥

In whatever part there is greater distress and trouble, there is greater well-being; so say the learned for, wellbeing proceeds from hardship. (13)

तिष्ठेदुदयनात् पूर्व्वां मध्यमामपि शक्तितः ।
आनीतोडुद्गमाच्चान्त्यं सन्ध्यां पूर्व्वत्रिकं जपन् ॥ १४ ॥

According to ones own might, one should perform the first *Sandhyā* before the rising of the Sun; the middle one, in the moon; and the third, in the evening, before the Stars become visible; but at every *Sandhyā*, one should recite the three *Ṛks* (*Praṇava*, the three *Vyāhṛtis* and the *Gāyatrī*). (14)

एतत् सन्ध्यात्रयं प्रोक्तं ब्राह्मण्यं यत्र तिष्ठति ।
यस्य नास्त्यादरस्तत्र न स ब्राह्मण उच्यते ॥ १५ ॥

This is spoken of as the threefold *Sandhyā*, wherein exists the dignity of a *Brāhmaṇa*. He is not called a *Brāhmaṇa* who has no reverence for it. (15)

सन्ध्यालोपाच्च चकितः स्नानशीलश्च यः सदा ।
तं दोषा नोपसर्पन्ति गरुत्मन्तमिवोरगाः ॥ १६ ॥

As serponts cannot approach Garuḍa, so imperfection cannot approach him who fears the non-performance of the *Sandhyā* and who is always given to bathing. (16)

वेदमादित आरभ्य शक्तितोऽहरहर्ज्जपेत् ।
उपतिष्ठेत्ततो रुद्रं सर्व्वाद्वा वैदिकाज्जपात् ॥ १७ ॥

According to ones own might, one should, from the very beginning, recite the *Veda-(Mantras)* daily. If one cannot recite all the Vedic *Mantras*, one should invoke the present of *Rudra* in the end. (17)

*इति एकादशः खण्डः ॥ ११ ॥*

## CHAPTER XII

### तर्पणविधि वर्णनम्

अथादभिस्तर्पयेद्देवान् सतिलाभिः पितृनपि ।
नमोऽन्ते तर्पयामीति आदावोमिति च ब्रुवन् ॥ १ ॥

THEREUPON reciting in the beginning *"OM,"* and *"Tarpayāmi Namaḥ"* (I offer oblation), one should, with water and sesame, offer oblations to the Deities and the departed Manes. (1)

ब्रह्माणं विष्णुं रुद्रं प्रजापतिं वेदान् देवांश्छन्दांस्यृषीन् पुराणानार्य्यान् गन्धर्व्वानितरान् मासं संवत्सरं सावयवं देवीरप्सरसो वेदानुगान् नागान् सागरान् पर्व्वतान् सरितो दिव्यान् मनुष्यानितरान् मनुष्यान् यक्षान् रक्षांसि सुपर्णान् पिशाचान् पृथिवीमोषधीः पशून् वनस्पतीन् भूतग्रामं चतुर्व्विधमित्युपवीत्यथ प्राचीनावीती यमं यमपुरुषान् कव्यवाडनलं सोमं यममर्य्यमणमग्निष्वात्तान् सोमपीथान् वर्हिषदोऽथ स्वान् पितृन् सकृत् सकृन्मातामहांश्चेति प्रतिपुरुषमभ्यस्येज्जेष्ठभ्रातृश्वशुरपितृव्यमातुलांश्च पितृवंश-मातृवंशौ ये चान्येमत्तउदकमर्हन्ति तांस्तर्पयामीत्ययमवसानाञ्जलिरथ श्लोकाः ॥ २ ॥

*Brahmā, Viṣṇu, Rudra, Prajāpati,* the *Vedas* the Divinities, the *Chandas,* the *Ṛṣis,* the Ancient Preceptors, the *Gandharvas,* the other tribes inferior to the *Gandharvas,* the incarnate months and years, the female Divinities, the group of *Apsarās,* the followers of the Divinities, the *Nāgas,* the Oceans, the Mountains, the Rivers, Deified men, other men, *Yakṣas,* the *Rākṣasas,* the *Suparṇas* (the feathery tribes), the *Piśācas* the earth, herbs, animals, trees, the four troups of spirits,—unto these,—one should offer oblation being invested with the sacred thread. *Yama,* the emissaries of *Yama,* the Fire, the bearers of sacrificial offerings, *Soma, Yama,* Aryyama, Agniṣvatta, Somapa and Varhiṣadas,—

these *Pitṛs*, unto each of them,—one should offer water every time. The three degrees of ancestors on the maternal side, unto each of these ancestors,—one should offer water thrice. Unto the eldest brother, the father-in-law, the paternal uncle; the maternal uncle, and unto others of the parental families one should offer handfuls of water, saying,—I gratify, with this last handful of water, all those who are desirous of receiving water from me." The *Ślokas* [relating to this rite are mentioned] below. (2)

छायां यथेच्छेच्छरदातपात्तः पयः पिपासुः क्षुधितोऽलमन्नम् ।
बालो जनित्रीं जननी च बालं योषित् पुमांसं पुरुषश्च योषाम् ॥ ३ ॥
तथा सर्व्वाणि भूतानि स्थावराणि चराणि च ।
विप्रादुदकमिच्छन्ति सर्व्वाभ्युदयकृद्धि सः ॥ ४ ॥

As one, stricken by the solar rays in autumn, wishes for a shade; as one thirsty, for water; as one hungry, for food; as a child, for the mother, and a mother, for the child; as a woman, for a man, and a man for a woman;—so all elemental creations, movable and immovable, desire for water from a *Vipra*:—for he does good unto all. (3—4)

तस्मात् सदैव कर्त्तव्यमकुर्व्वन् महतैनसा ।
युज्यते ब्राह्मणः कुर्व्वन् विश्वमेतद्बिभर्त्ति हि ॥ ५ ॥

Therefore, he should every day offer watery oblations; by not doing so, he is visited with a great sin; and by doing it, he maintains the entire universes. (5)

अल्पत्वाद्धोमकालस्य बहुत्वात् स्नानकर्म्मणः ।
प्रातर्न तनुयात् स्नानं होमलोपो हि गर्हितः ॥ ६ ॥

For the shortness of the time for *Homa* and for the complexity of the rite of bathing, one should not take a prolonged bath in the morning; the non-performance of *Homa* is a censurable [act.] (6)

*इति द्वादशः खण्डः ॥ १२ ॥*

# CHAPTER XIII

## पञ्चमहायज्ञविधिवर्णनम्

पञ्चानामथ सत्राणां महतामुच्यते विधिः ।
यैरिष्ट्वा सततं विप्रः प्राप्नुयात् सद्म शाश्वतम् ॥ १ ॥

THE regulation of the Five great Sacrifices is spoken of, the constant performance of which enables a *Vipra* to attain to eternal residence. (1)

देवभूतपितृब्रह्म-मनुष्याणामनुक्रमात् ।
महासत्राणि जानीयात् त एवेह महामखाः ॥ २ ॥

One should know, as great Sacrifices, those that are performed successively for the Deities, the Spirits, the departed Manes, for *Brahmā* and for mankind. (2)

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवो वलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥ ३ ॥

To deliver religious instructions, is the *Brahmayajña*; to offer watery oblations, is the *Pitṛyajña*; to offer oblations of clarified butter to the Fire, is the *Devayajña*; to offer *Valis* (offerings), is the *Bhūtayajña*; and to treat guests, is the *Nṛyajña*. (3)

श्राद्ध वा पितृयज्ञः स्यात् पित्र्ये वलिरथापि वा ।
यश्च श्रुतिजपः प्रोक्ता ब्रह्मयज्ञः स वोच्यते ॥ ४ ॥

A *Śrāddha* of the offering of *Valis* to the *Pitṛs*, is [also called] *Pitṛyajña*; what is a called the recitation of the *Śruti*, is also designated as *Brahmayajña*. (4)

स चार्व्वाक् तर्पणात् कार्य्यः पश्चाद्वा प्रातराहुतेः ।
वैश्वदेवावसाने वा नान्यत्तत्रौं निमित्तकात् ॥ ५ ॥

This (*i.e.*, the *Brahmayajña* in the shape of the recitation of *Śruti*,) should be performed after the *Tarpaṇam* (the offerings of water); the next (*i.e.*, the *Brahmayajña* in the form of

delivering religious instructions,) should be performed after the Morning-*Homa;* and [that in the shape of singing the *Vāmadevya* should be performed] at the termination of the *Vaisaśvadeva*-rite; [it should not be performed] at any other time except at these three [periods]. (5)

अनेकमाशयेद्विप्रं पितृयज्ञार्थसिद्धये ।
अदैवं नास्ति चेदन्यो भोक्ता भोज्यमथापि वा ॥ ६ ॥

It there is no other eater or [sufficient] eatable, one, for the attainment of success in a *Pitṛyajña,* should feed at least one *Brāhmaṇa*. There is no *Daivapakṣa* (divine fortnight) in it. (6)

अप्युद्धृत्य यथाशक्त्या किञ्चिदन्नं यथाविधि ।
पितृभ्योऽथ मनुष्येभ्यो दद्यादहरहर्द्विजः ॥ ७ ॥

Taking up a little quantity of boiled rice, a twice-born person should, every day, according to his might and with due order, offer it unto the departed Manes and human beings. (7)

पितृभ्य इदमित्युक्त्वा स्वधाकारमुदीरयेत् ।
हन्तकारं मनुष्येभ्यस्तदर्द्धे निनयेदपः ॥ ८ ॥

Having said—" *Pitṛbhyaḥ idam*" (*i.e.*, this is for the departed Manes), he should recite "*Svadhā*" [thereafter]; saying,—"*Manuṣyebhyaḥ idam*" (*i.e.*, this is for men), he should recite " *Hanta.*" And he should accordingly offer water. (8)

मुनिभिर्द्विरशनमुक्तं विप्राणां मर्त्यवासिनां नित्यम् ।
अहनि च तथा तमस्विन्याः सार्द्धप्रहरयामान्तः ॥ ९ ॥

Two meals a day have been prescribed by Sages for the *Brāhmaṇas* living on this mortal earth; one is in the day time, and the other in the night within a *Prahara* (a period roughly reckoned at three hours) and a half. (9)

सायं प्रातर्व्वैश्वदेवः कर्त्तव्यो वलिकर्म्म च ।
अनश्नतापि सततमन्यथा किल्विषी भवेत् ॥ १० ॥

Even when fasting, one should daily perform the *Vaiśvadeva* and the *Vali*-rites, both in the evening and morning; otherwise, he will be affected by sin. (10)

अमुष्मै नम इत्येवं वलिदानं विधीयते ।
वलिदानप्रदानार्थं नमस्कारः कृतो यतः ॥ ११ ॥

*"Amuṣmai Namaḥ"* (salutation unto such a person)—such is the regulation laid down for the *Vali*-offerings; since for offering a Vali, one should only make a salutation. (11)

स्वाहाकारवषट्कारनमस्कारा दिवौकसाम् ।
स्वधाकारः पितॄणाञ्च हन्तकारो नृणां कृतः ॥ १२ ॥

*"Svāhā," "Vaṣaṭ"* and *"Namaḥ,"*—[these three] are for the Celestials; *"Svadhā"* is for the departed Manes; and *"Hanta"* is for mankind. (12)

स्वधाकारेण निनयेत् पित्र्यं वलिमतः सदा ।
तदप्येके नमस्कारं कुर्व्वते नेति गौतमः ॥ १३ ॥

Therefore one should daily make offerings to the Pitṛs by reciting *"Svadhā."* Some say the word *"Namaḥ"* may be added to it. But *Gautama* [says],—"not so." (13)

नावराद्ध्यावलयोभवन्ति महामार्ज्जारश्रवणप्रमाणात् ।
एकत्र चेदविकृष्टा भवन्तीतरेतर संसक्ताश्च ॥ १४ ॥

It the *Valis* are kept in one place in a compact form attached to each other, they do not become sullied even when touched by a huge cat; such is from the evidence of the *Śruti*. (14)

इति त्रयोदशः खण्डः ॥ १३ ॥

## CHAPTER XIV

### ब्रह्मयज्ञविधिवर्णनम्

अथ तद्विन्यासो वृद्धिपिण्डानिवोत्तरांश्चतुरो वलीन् निदध्यात् पृथिव्यै वायवे विश्वेभ्यो देवेभ्य: प्रजापतय इति सव्यत एतेषामेकैकमद्भ्य ओषधिवनस्पतिभ्य आकाशाय कामायेत्येतेषामपि मन्यव इन्द्राय वासुकये व्रक्षण इत्येतेषामपि रक्षोजनेभ्य इति सर्व्वेषां दक्षिणत: पितृभ्य इति चतुर्द्दश नित्या आलस्यप्रभृतय: काम्या: सर्व्वेषामुभयतोऽद्भि: परिषेक: पिण्डवच्च पश्चिमा प्रतिपत्ति: ॥ १ ॥

NOW about the placing of *Valis* (offerings of food). Like funeral cakes in a *Vṛddhi Śrāddha,* one should place, one after another, four *Valis* for the earth, the air, the *Viśvadevas* and the *Prajāpati*; on their left side, those for water, herbs, trees, sky and *Kāma* (desire) [should be placed]; on their left, those for men, *Indra, Vāsuki* and *Brahmā;* on the right side of all those, for the *Pitṛs* [should be placed]. These fourteen [should be placed] every day. There are *Kāmya-Valis,* such as, the *Ālasya,* etc. Both the sides of all should be sprinkled with water. The residue should be known as a *Piṇḍa.* (1)

न स्यातां काम्यसामान्ये जुहोतिवलिकर्म्मणो: ।
पूर्व्वं नित्यविशेषोक्तं जुहोतिवलिकर्म्मणो: ॥ २ ॥

The Homa-, and Vali-, rites are not the ordinary Kāmyas (i.e., rites performed with a particular end). It is specially said that the daily Homa-, and Vali-, rites should be performed first. (2)

कामामन्ते भवेयातां न तु मध्ये कदाचन।
नैकस्मिन् कर्म्मणि ततो कर्म्माण्यत्तायते यतः ॥ ३ ॥

They may be performed after the *Kāmya*-rites, but never n the middle; for another rite not be undertaken, while one is ›eing performed. (3)

अग्न्यादिर्गौतमाद्युक्तो होमः शाकल एव च।
अनाहिताग्नेरप्येष युज्यते वलिभिः सह ॥ ४ ॥

*Homa* for the Fire and others, that spoken of by *Gautama*, *Śākala-Homa* with *Vali* rites, are for him who has deposited the Sacred Fire. (4)

स्पृष्ट्वापो वीक्षमाणोऽग्नि कृताञ्जलिपुटस्ततः।
वामदेव्यजापात् पूर्व्वं प्रार्थयेद्द्रविणोदयम् ॥ ५ ॥
आरोग्यमायुरैश्वर्य्यं धीर्धृतिः शं वलं यशः।
ओजोवर्च्चः पशून् वीर्य्यं व्रह्म व्रह्मण्यमेव च ॥ ६ ॥

सौभाग्यं कर्म्मसिद्धिञ्च कुलज्यैष्ठं सुकर्त्तृताम्।
सर्व्वमेतत् सर्व्वसाक्षिन् द्रविणोदरिरौहिणः ॥ ७ ॥

Touching water, looking at the Sun and with joined palms, one, before the recitation of the *Vāmadevya*, should pray for the multiplication of wealth, freedom from disease, longevity, lordly powers, intellect, patience, auspiciousness, courage, energy, cattle, strength, the knowledge of the *Vedas*, the dignity of a *Brāhmaṇa*, good luck, success in business, headship of the family and excellent mastery. [He should say,—] "O thou the witness of all, grant us all these; may we not be shorn of wealth." (5—7)

न व्रह्मयज्ञादधिकोऽस्ति यज्ञो न तत् प्रदानात् परमस्ति दानम्।
सर्व्वे तदन्ताः क्रतवः सदाना नान्तो दृष्टः कैश्चिदस्य द्विकस्य ॥ ८ ॥

There is no Sacrifice superior to a *Brahmayajña*; there is no gift superior to that of the *Vedas*; all other gifts and all other Sacrifices have limited [fruits]; but no one has seen the end of these. (8)

ऋचः पठन् मधुपयः कुल्याभिस्तर्पयेत् सुरान्।
घृतामृतौघकुल्याभिर्यजूंष्यपि पठन् सदा॥ ९॥

By reading the Ṛk daily, one gratifies the Celestials with streams of honey and milk; by reading the *Yajus* daily, [one gratifies them] with streams of clarified butter and ambrosia. (9)

सामान्यपि पठन् सोमघृतकुल्याभिरन्वहम्।
मेदःकुल्याभिरपि च अथर्व्वाङ्गिरसः पठन्॥ १०॥

By reading the *Sāman* daily, [one gratifies them] with streams of *Soma*-Juice and clarified butter; and by reading the *Atharvan* of *Aṅgiras*, with streams of sacrifices. (10)

मांसक्षीरौदनमधुकुल्याभिस्तर्पयेत् पठन्।
वाकोवाक्यं पुराणानि इतिहासानि चान्वहम्॥ ११॥

By reading the principal and minor aphorisms, the *Purāṇas* and *Itihāsas* (Histories) daily, one gratifies them with streams of meat, thickened milk, *Audana* (barley cakes) and honey. (11)

ऋगादीनामन्यतममेतेषां शक्तितोऽन्वहम्।
पठन् मध्वाज्यकुल्याभिः पितॄनपि च तर्पयेत्॥ १२॥

By reading daily, according to ones might, any of all these scriptures, headed by the Ṛk, on gratifies the departed Manes with streams of honey and clarified butter. (12)

ते तृप्तास्तर्पयन्त्येनं जीवन्तं प्रेतमेव च।
कामचारी च भवति सर्व्वेषु सुरसद्मसु॥ १३॥

They, being gratified, gratify him (the performer) whether alive or dead. He may range at will in all the celestial habitations. (13)

गुर्व्वप्येनो न तं स्पृशेत् पङ्क्तिञ्चैव पुनाति सः।
यं यं क्रतुञ्च पठति फलभाक् तस्य तस्य च॥ १४॥

No great sin affects him, and he becomes the sanctifier of the row. With the perusal of the regulations of a sacrifice, one reaps the fruits of that sacrifice. (14)

वसुपूर्णां वसुमती त्रिर्दद्दानफलमाप्नुयात् ।
ब्रह्मयज्ञादपि ब्रह्मदानमेवातिरिच्यते ॥ १५ ॥

He comes by the fruits of the threefold gift of earth filled with riches.[1] (15)

*Brahmayajña* means here the reading of the Vedas, and *Brahmadānam* means the deliverance *gratis* of Vedic instructions.

इति चतुर्दर्शः खण्डः ॥ १४ ॥

## CHAPTER XV

## यज्ञविधिवर्णनम्

ब्रह्मणो दक्षिणा देया यत्र या परिकीर्त्तिता।
कर्म्मान्तेऽनुच्यमानापि पूर्णपात्रादिका भवेत्॥ १ ॥

WHATEVER sacrificial present is mentioned in a rite, it must be given to *Brahmā* after the termination thereof. If it is not mentioned, the vessel full of offerings would go [to *Brahmā*]. (1)

यावता बहुभोक्तुस्तु तृप्तिः पूर्णेन विद्यते।
नावरादर्ध्यमतः कुर्य्यात् पूर्णपात्रमिति स्थितिः ॥ २ ॥

With what gives complete gratification to many eaters, but not with a lesser quantity, one should make a vessel filled. This is the settled regulation. (2)

विदध्याद्धौत्रमन्यश्चेद्दक्षिणार्द्धहरो भवेत्।
स्वयञ्चेदुभयं कुर्य्यादन्यस्मै प्रतिपादयेत्॥ ३ ॥

If any other person performs the rite [for the sacrifice], that *Hotā* sacrificial priest should take half of the sacrificial present; [if the sacrificer] himself performs both [the works of *Brahmā* and *Hotā*], he should give it to another. (3)

कुलर्त्विजमधीयानं सन्निकृष्टं तथा गुरुम्।
नातिक्रामेत् सदा दित्सन् य इच्छेदात्मनो हितम्॥ ४ ॥

He, who wishes to make daily gifts and seeks his own well-being, should never supersede the family-priest, the *Guru* and a precepter who lives near. (4)

अहमस्मै ददामीति एवमाभाष्य दीयते।
नैतावपृष्ट्वा ददतः पात्रेऽपि फलमस्ति हि ॥ ५ ॥

Having addressed [the family preceptor and priest] saying,—"I make this present unto him," one should give away

[a present; if without asking this, one gives [a present] to a qualified person, it yields no fruit. (5)

दूरस्थाभ्यामपि द्वाभ्यां प्रदाय मनसा वरम् ।
इतरेभ्यस्ततो देयादेव दानविधिः परः ॥ ६ ॥

Having mentally offered the best part to these two, when they live at a distance, one should give it to others. This is the best regulation about a gift. (6)

सन्निकृष्टमधीयानं ब्राह्मणं यो व्यतिक्रमेत् ।
यद्ददाति तमुल्लङ्घ्य ततः स्तेयेन युज्यते ॥ ७ ॥

He, who by superseding a Brāhmaṇa who delivers religious instructions and lives near, makes a gift, is visited with the sin of theft overcoming [the fruits of the same.] (7)

यस्य त्वेकगृहे मूर्खो दूरस्थश्च गुणान्वितः ।
गुणान्विताय दातव्यं नास्ति मूर्खे व्यतिक्रमः ॥ ८ ॥

When an ignorant person lives near ones house and a qualified person at a distance, there is no sin in superseding that ignorant wight and making a gift unto the qualified one. (8)

ब्राह्मणाभिक्रमो नास्ति विप्रे वेदविवर्ज्जिते ।
ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हूयते ॥ ९ ॥

There is no [sin in] superseding a *Brāhmaṇa* [by shunning] a *Vipra* who is divorced from Vedic learning. Leaving aside a burning fire, one should not offer oblation to ashes. (9)

आज्यस्थाली च कर्त्तव्या तैजसद्रव्यसम्भवा ।
महीमयी वा कर्त्तव्या सर्व्वास्वाज्याहुतीषु च ॥ १० ॥

In all the offerings of clarified butter, the *Ājyasthālī* (vessel for keeping clarified butter) should be made either of metallic substances or of earth. (10)

आज्यस्थाल्याः प्रमाणन्तु यथाकामन्तु कारयेत् ।
सुदृढामव्रणां भद्रामाज्यस्थालीं प्रचक्षते ॥ ११ ॥

One could make the size of *Ājyasthālī* as one likes; one strong and without holes, is described as the best *Ājyasthālī*. (11)

तिर्य्यगूर्द्ध्वं समिन्मात्रा दृढ़ा नातिवृहन्मुखी ।
मृण्मय्यौडुम्बरी वापि चरुस्थाली प्रशस्यते ॥ १२ ॥

Its expanse and height should be of the size of the sacrificial fuel; but it must be strong and shoud not have a big (wide) mouth. A *Carusthālī*[1] made of earth or of *Udumfara*-tree is most preferable. (12)

A vessel for preparing *Caru*, a kind of sacrificial food.

स्वशाखोक्तः प्रसुखिन्नो ह्यदग्धोऽकठिनः शुभः ।
न चातिशिथिलः पाच्यो न चरुश्चारसस्तथा ॥ १३ ॥

*Caru* should be prepared according to the deliverance of ones own branch; it should be well-cooked,— must not be burnt, nor made hard; it must be good, [and] neither of a highly liquid condition nor stale. (13)

इध्मजातीयमिध्मार्द्धप्रमाणं मेक्षणं भवेत् ।
वृत्ताश्चाङ्गुष्ठपृथ्वग्रमवदानक्रियाक्षमम् ॥ १४ ॥

A *Mekṣaṇa* (a vessel for containing clarified butter) should be made of the same class [of trees] from which sacrificial fuels [are made]; its size would be half [of the sacrificial fuel]; its forepart would be heavy like a plump thumb and it should be particularly fit for contraing drops of clarified butter. (14)

एषैव दर्व्वी यस्तत्र विशेषस्तमहं ब्रुवे ।
दर्व्वी द्व्यङ्गुलपृथ्वग्रा तुरीयोऽनन्तमेक्षणम् ॥ १५ ॥

Similarly a *Darvī* (ladle or spoon) [should be made]. I shall describe the distinction thereof. The forepart of a *Darvī* would measure two fingers; and its size would be four times that of a *Mekṣaṇa*. (15)

मुपलोलूखले वार्क्षे स्वायते सुदृढ़े तथा ।
इच्छाप्रमाणे भवतः शूर्पं वैणवमेव च ॥ १६ ॥

A *Muṣala* (pestle for cleaning rice) and a *Ulūkhala* (mortar for grinding rice] should be made of wood [of the tree from which sacrificial fuels are collected], must be expansive, strong and of any size one likes. A *Śūrpa* (a winnowing basket) should be made of bamboos. (16)

दक्षिणं वामतो बाह्यामात्माभिमुखमेव च।
करं करस्य कुर्व्वीत करेणान्यञ्च कर्म्मणः ॥ १७ ॥

While performing a *Nyañca*-rite (*i.e.*, reciting *Mantrams* for the earth by lying on the face), one should place ones face down on the right palm, and placing the left hand on it, direct the foreparts of the two hands towards ones own self. (17)

कृत्वाग्न्यभिमुखौ पाणी स्वस्थानस्थौ सुसंयतौ।
प्रदक्षिणं तथासीनः कुर्य्यात् परिसमूहनम् ॥ १८ ॥

Seated [on ones seat] and directing the two hands, kept in their own places and firmly placed, towards the Fire, one should perform the *Pradakṣiṇam* and *Parisamūhanam* (*i.e.*, the collection of Fires, scattered hither and thither, unto on place.) (18)

बाहुमात्राः परिधय ऋजवः सत्वचोऽव्रणाः।
त्रयो भवन्ति शीर्णाग्रा एकेषान्तु चतुर्द्दिशम् ॥ १९ ॥

There should be three fences of the size of an arm each, straight, having bark, no cuts, no tops. In the view of one class of men, there should be four on four sides. (19)

प्रागग्रावभितः पश्चादुदगग्रमथापरम्।
न्यसेत् परिधिमन्यञ्चेदुदगग्रः स पूर्व्वतः ॥ २० ॥

One should place two *Paridhis* fences on two sides of the Fire running towards the east; and one on the west, facing the north; and if another is to be placed, it should be placed in the east, facing the north. (20)

यथोक्तवस्त्वसम्पत्तौ ग्राह्यं तदनुकारि यत्।
यवानामिव गोधूमा व्रीहीणामिव शालयः ॥ २१ ॥

[As in the rites to be performed] with barley, wheat [may be used], as [in the rites to be performed] with *Vrīhi*, *Śāli* [may be used] so; in the absence of proper articles their substitutes may accepted. (21)

*इति पञ्चदशः खण्डः ॥ १५ ॥*

## CHAPTER XVI

## श्राद्धेतिथिविशेषणविधिवर्णनम्

पिण्डान्वाहार्य्यकं श्राद्धं क्षीणे राजनि शस्यते।
वासरस्य तृतीयांशे नातिसन्ध्यासमीपतः ॥ १ ॥

A *Śrāddha* in which *Piṇḍas* are to be offered for the gratification for a month, is to be preferably performed on the wane of the Moon (*Amāvasyā*-day); it should be performed in the third part of the day; but never towards the evening. (1)

यदा चतुर्द्दशीयामं तुरीयमनुपूरयेत्।
अमावास्या क्षीयमाणा तदैव श्राद्धमिष्यते ॥ २ ॥

When a *Caturdaśī* (the fourteenth day of the dark fortnight) extends over three divisions of the day and the *Amāvasyā* lasts for a shorter period, a *Śrāddha* should be performed on the previous day. (2)

यदुक्तं यदहस्त्वेव दर्शनं नैति चन्द्रमाः।
आनयापेक्षया ज्ञेयं क्षीणे राजनि चेत्यपि ॥ ३ ॥

What has been said [by my father *Gobhila*,] "that the day on which the Moon is not seen," (*i.e.*, on such an *Amāvasyā*-day, a *Śrāddha* should be performed,) and the [expression,—] "on the wane of the Moon," must be known as to mean the same. (3)

*i.e.*, A *Śrāddha* should be performed on an *Āmāvasyā*-day when the Moon is not visible.

यच्चोक्तं दृश्यमानेऽपि तच्चतुर्द्दश्यपेक्षया।
अमावास्यां प्रतीक्षेत तदन्ते वापि निर्व्वपेत् ॥ ४ ॥

The Text,—"being visible once," refers to the *Caturdaśī*-day; [if both the days arrive, one] should wait for the *Amāvasyā*; [but if the *Amāvasyā* does not appear at the time fit for the performance of the *Śrāddha* [in both the days], one may perform it at the end

[of the *Caturdaśī*]. (4)

These *Ślokas* are very elliptical and require elucidation. *Gobhila* said:—"A *Śrāddha* should be performed on an *Amāvasyā*-day when the Moon wanes. Sanction is given that a *Śrāddha* is to be performed on the *Amāvasyā*-day succeeding the *Caturdaśī*. But the Moon is visible on the fourteenth day, and Gobhilās Text is:—"*Yadahastveva Candramā na dṛśyeta*"—the day in which the Moon is "not visible." This Text contradicts the Text,—"*kṣīṇe rajani*" To avoid this contradiction the subsequent *Śloka* is written. There is no contradiction if it means that the *Śrāddha* should be performed immediately after the disappearance of the Moon which takes place in the day previous to the *Amāvāsyā*.

अष्टमेंऽशे चतुर्दश्याः क्षीणो भवति चन्द्रमाः ।
अमावास्याष्टमांशे च पुनः किल भवेदणुः ॥ ५ ॥

The Moon disappears in the eighth part of the *Caturdaśī*, and a part of it re-appears in the eighth part of the *Amāvasyā* according to Śāstric deliverance. (5)

आग्रहायण्यमावास्या तथा ज्यैष्ठस्य या भवेत् ।
विशेषमाभ्यां ब्रुवतो चन्द्रचारविदो जनाः ॥ ६ ॥

Persons, conversant with the movements of the Moon, (*i.e.*, the Astrologers), speak of some distinction in the *Amāvāsyā* of the month of *Āgrahāyaṇa* and *Jaiṣṭha*. (6)

अत्रेन्दुराद्ये प्रहरेऽवतिष्ठते, चतुर्थभागो न कलावशिष्टः ।
तदन्त एव क्षयमेति कृत्स्नमेवं ज्योतिश्चक्रविदो वदन्ति ॥ ७ ॥

In these two days, a part of the lunar rays exists in the first *Prahara*, but it fully disappears in the last part. Astrologers say so. (7)

यस्मिन्नब्दे द्वादशैकश्च यव्यस्तस्मिस्तृतीयया परिदृश्यो
नोपजायते एवं चारं चन्द्रमसो विदित्वा
क्षीणे तस्मिन्नपराहणे च दद्यात् ॥ ८ ॥

Even in that year in which one intercalary month is added to twelve, [the Moon] does not become visible by the third [part]; knowing these movements of the Moon, one should, in the last part of the wane of the Moon, offer [oblations]. (8)

This intercalary month is called *Mala* (impure) *Māsa* (month), because no religious rites are performed in this month. The *Śloka* is very elliptical and obscure. The purport is that in the year in which there is an intercalary month even in these two months, there is a decrease of more than one-fourth part of the lunar ray in the first part of the *Amāvāsyā*. Or, in the eighth part of the *Caturdaśī*, one-fourth portion of the lunar ray disappears; and in the seventh part of the *Amāvāsyā*, it disappears fully and it reappears on the last part thereof. So a *Śrāddha* should be performed immediately after the disappearance of the Moon in the seventh part of the *Amāvāsyā*.

सम्मिश्रा च चतुर्द्दश्या अमावस्या भवेत् क्वचित्।
खर्व्विता तां विदु केचिद्गताध्वामिति चापरे ॥ ९ ॥

Sometimes an *Amāvāsyā* becomes co-mingled with the *Caturdaśī*. Some (the *Yajurvedins*) know it as an inferior [occasion] for the performance of a *Śrāddha*. Others (the *Ṛkvedins*) consider it the best. (9)

वर्द्धमानाममावास्यां लभेच्चेदपरेऽहनि।
यामांस्त्रीनधिकान् वापि पितृयज्ञस्ततो भवेत् ॥ १० ॥

If on the next day, one gets an *Amāvāsyā* increased by three *Yamas* (periods), a *Pitṛyama* (*Śrāddha*) should be performed at that time. (10)

पक्षादावेव कुर्व्वीत सदा पक्षादिकं चरुम्।
पूर्व्वाह्ण व कुर्व्वन्ति विद्धेऽप्यन्ये मनीषिणः ॥ ११ ॥

One should make a fortnightly *Caru* on the first day of the fortnight. People should do it in the first part of the day. Other learned men [hold that it may be performed] when [the second day of the fortnight] comes upon [the first]. (11)

स्वपितुः पितृकृत्येषु ह्यधिकारो न विद्यते।
न जीवन्तमतिक्रम्य किञ्चिद्दद्यादिति श्रुतिः ॥ १२ ॥

One has no right to perform the rites for the departed Manes of his own father [while he is alive]. Superseding a living person, one should never make a gift. Such is the *Śruti*. (12)

पितामहे ध्रियति च पितुः प्रेतस्य निर्व्वपेत्।
पितुस्तस्य च वृत्तस्य जीवेच्चेत् प्रपितामहः ॥ १३ ॥

If ones father dies while his grandfather is alive, one should offer oblations for him. If the grandfather dies, when the great-grandfather is alive, one should offer oblations [for the both]. (13)

पितुः पितुः पितुश्चैव तस्यापि पितुरेव च।
कुर्य्यात् पिण्डत्रयं यस्य संस्थितः प्रपितामहः ॥ १४ ॥

But, one whose great-grandfather is dead, should make three *Piṇḍas*, for the father, grandfather, and the great-grandfather. (14)

जीवन्तमपि दद्याद्वा प्रेतायान्नोदके द्विजः।
पितुः पितृभ्यो वा दद्यात् स्वपितेत्यपरा श्रुतिः ॥ १५ ॥

Another Text of the *Śruti* is:—A twice-born person should offer food and water to the departed Manes superseding a living person. Or his own father should offer oblations to his father. (15)

पितामहः पितुः पश्चात् पञ्चत्वं यदि गच्छति।
पौत्रेणैकादशाहादि कर्त्तव्यं श्राद्धषोडशम् ॥ १६ ॥

If ones grandfather dies after the demise of his father, the sixteen *Śrāddhas*—including one that is performed on the eleventh day—should be celebrated by the grandson. (16)

नैतत् पौत्रेण कर्त्तव्यं पुत्रवांश्चेत् पितामहः।
पितुः सपिण्डनं कृत्वा कुर्य्यान्मासानुमासिकम् ॥ १७ ॥

But it should not be done by the grandson, if the grandfather has got any other son. Having performed the *Sapiṇḍa-Śrāddha*, he should perform the six monthly ones. (17)

असंस्कृतौ न संस्कार्य्यौ पूर्व्वौ पौत्रप्रपौत्रकैः।
पितरं तत्र संस्कुर्य्यादिति कात्यायनोऽब्रवीत् ॥ १८ ॥

The grandson and the great-grandson should not perform the purificatory rites, (*i.e.*, the *Sapiṇḍīkarṇa-Śrāddha*) for [the grandfather and the great-grandfather,] for whom no purificatory rite has been performed. One should then perform only the purificatory rite for the father. So Kātyāyana has said. (18)

पापिष्ठमति शुद्धेन शुद्धं पापीकृतापि वा ।
पितामहेन पितरं संस्कुर्य्यादिति निश्चयः ॥ १९ ॥

One should make ones grandfather, who has attained to the condition of a *Preta* (deceased ancestor) or who has got over that position, forsooth, perform the purificatory rites for the father. (19)

ब्राह्मणादिहते ताते पतिते सङ्गवर्ज्जिते ।
व्युत्क्रमाच्च मृते देयं येभ्य एव ददात्यसौ ॥ २० ॥

Ones father being killed by a *Brāhamaṇa* [or on being dead] when outcasted, living a life of mendicancy, or committing a transgression,—one should offer oblations unto those to whom he (*i.e.*, the father) used to give. (20)

मातुः सपिण्डीकरणं पितामह्या सहोदितम् ।
यथोक्तेनैव कल्पेन पुत्रिकाया न चेत् सुतः ॥ २१ ॥

The *Sapiṇḍīkaraṇa* of the mother should be performed [by the daughter] with the grandmother, according to the regulation mentioned before if she has no son. (21)

न योषिद्भ्यः पृथग्दद्यादवसानदिनादृते ।
स्वभर्त्तृपिण्डमात्राभ्यस्तृप्तिरासां यतः स्मृता ॥ २२ ॥

Except on the day of death, no separate *Piṇḍas* should be offered to women since the *Smṛti* says that they get gratification from the part of the *Piṇḍas* offered to their respective husbands. (22)

मातुः प्रथमतः पिण्डं निर्व्वपेत् पुत्रिकासुतः ।
द्वितीयन्तु पितुस्तस्यास्तृतीयस्तु पितुः पितुः ॥ २३ ॥

A daughters son should first offer the *Piṇḍa* to his mother; secondly, to her father; and thirdly, to her father's father. (23)

*इति षोडशः खण्डः ॥ १६ ॥*

# CHAPTER XVII

## श्राद्धवर्णनम्

पुरतो यात्मनः कर्षूः सा पूर्व्वा परिकीर्त्यते ।
मध्यमा दक्षिणेनास्यास्तद्दक्षिणत उत्तमा ॥ १ ॥

A *Karṣū* (trench), that one digs before ones front, is known as the *Pūrvā* (first); the one, that is dug on its south, is the middle one; and the one, that is dug on the [further] south, is called the last. (1)

वाय्वग्निदिङ्मुखान्तास्ता: कार्य्याः सार्द्धाङ्गुलान्तराः ।
तीक्ष्णान्ता यवमध्याश्च मध्यं नात्र इवोत्किरेत् ॥ २ ॥

They should be made, beginning with the north-west corner and ending with the south-east, each at a distance of one-and-a-half fingers; their ends should be pointed; the middle parts, like barley; and they should be spacious like a boat. (2)

शङ्कुश्च खादिरः कार्य्यो रजतेन विभूषितः ।
शङ्कुश्चैवोपवेषश्च द्वादशाङ्गुल इष्यते ॥ ३ ॥

The *Śṅku* (stake) should be made of *Khādira* (wood) and decorated with silver. The measurement of a *Śaṅku* and *Upaveṣa* (stool), is known as twelve fingers. (3)

अग्न्याशाग्रैः कुशैः कार्य्यं कर्षूणां स्तरणं घनैः ।
दक्षिणान्तं तदग्रैस्तु पितृयज्ञे परिस्तरेत् ॥ ४ ॥

*Karṣūs* should be thickly covered with *Kuśa,* having their tips directed towards the south-east. In a *Pitṛ-Yajña,* one should cover [a *Karṣū*] ending in the south, with [*Kuśas* having their tips directed towards the south. (4)

तगरं सुरभि ज्ञेयं चन्दनादि विलेपनम्।
सौवीराञ्जनमित्युक्तं पिञ्जलीनां यदञ्जनम्॥ ५ ॥

Sweet-scented *Tagara*-flowers, sandal and other pastes, and *Sauvīra*-collyrium for *Piñjalīs*, are known and spoken of [as the best in a *Śrāddha*]. (5)

स्वस्तरे सर्व्वमासाद्य यथावदुपयुज्यते।
देवपूर्व्वं ततः श्राद्धमत्वरः शुचिरारभेत्॥ ६ ॥

Having collected all those articles which are fit [for the lite], one should, without hastiness and in a pure state, perform the *Śrāddha* after finishing the worship of the Deities. (6)

आसनाद्यर्घ्यपर्य्यन्तं वसिष्ठेन यथेरितम्।
कृत्वा कर्म्माथ पात्रेषु उक्तं दद्यात्तिलोदकम्॥ ७ ॥

Having performed the rites, as mentioned by Vasiṣṭha, beginning from the gift of a seat to the offering of the *Arghya*, one should offer, in all the vessels, sesame and water. (7)

तूष्णीं पृथगपो दत्त्वा मन्त्रेण तु तिलोदकम्।
गन्धोदकञ्च दातव्यं सन्निकर्षक्रमेण तु॥ ८ ॥

Having offered water separately and silently, one should offer sesame and water with the *Mantra*; scented-water should be offered in order of proximity. (8)

आसुरेण तु पात्रेण यस्तु दद्यात् तिलोदकम्।
पितरस्तस्य नाश्नन्ति दश वर्षाणि पञ्च च॥ ९ ॥

The departed Manes of the person, who offers sesame and water in an *Āsura*-vessel, do not accept food from him for fifteen years. (9)

कुलालचक्रनिष्पन्नमासुरं मृण्मयं स्मृतम्।
तदेव हस्तघटितं स्थाल्यादि दैविकं भवेत्॥ १० ॥

In the *Smṛti*, a vessel made of earth and in a potter's wheel, is called *Āsura*; that made by the hand, as a *Sthālī*, etc., is called *Daivika* (*i.e.*, vessel for the Deities. (10)

गन्धान् ब्राह्मणसात् कृत्वा पुष्पाण्यर्त्तुभवानि च।
धूपञ्चैवानुपूर्व्वेण ह्यग्नौ कुर्य्यादनन्तरम्॥ ११॥

Dedicating, in order, unto the *Brāhmaṇas*, scents, season-flowers and incense,—one should, thereafter, perform the *Agnīkaraṇa-Homa*. (11)

अग्नीकरणहोमश्च कर्त्तव्य उपवीतिना।
प्राङ्मुखेनैव देवेभ्यो जुहोतीति श्रुतिः श्रुतेः॥ १२॥

*Agnīkaraṇa-Homa* should be performed by one invested with the sacrificial thread and with the face directed towards the east. The *Śruti* Text is that one should offer oblations to the Fire for the Deities. (12)

अपसव्येन वा कार्य्यो दक्षिणाभिमुखेन च।
निरूप्य हविरन्यस्मा अन्यस्मै न हि हूयते॥ १३॥

Or it should be performed by one wearing the sacred thread over the right shoulder and facing the south; having determined the offering of clarified butter for one, one should not give [it] to another. (13)

स्वाहा कुर्य्यान्नचात्रान्ते न चैव जुहुयाद्धविः।
स्वाहाकारेण हुत्वाग्नौ पश्चान्मन्त्रं समापयेत्॥ १४॥

In this [rite], one should not utter "*Svāhā*" in the end; nor should any offering of clarified butter be made without it. Having offered oblation to the Fire with "*Svāhā*," one should, afterwards, complete the recitation of the *Mantra*. (14)

पित्र्ये यः पङ्क्तिमूर्द्धन्यस्तस्य पाणावनग्निमान्।
हुत्वा मन्त्रवदन्येषां तूष्णीं पात्रेषु निक्षिपेत्॥ १५॥

A person, who has not deposited the Sacred Fire, after pouring libations of clarified butter unto the hand of the person who is the head of [the *Brāhmaṇas*] representing the *Pitṛs*, should silently offer the residue into the vessels [belonging to] others. (15)

न कुर्य्याद्धोममन्त्राणां पृथगादिषु कुत्रचित्।
अन्येषाञ्चाविकृष्टानां कालेनाचमनादिना ॥ १६ ॥

One should never separately repeat the *Homa-Mantras,* in [proper] tune and with *Ācamana,* etc.; one should silently recite the others. (16)

सव्येन पाणिनेत्येवं यदत्र समुदीरितम्।
परिग्रहणमात्रं तत् सव्यस्यादिशति व्रतम् ॥ १७ ॥

When in this rite, *Savyena pāṇinā* (by the left hand) is spoken of [by my father *Gobhila*]; it means the observance the taking up the *Kuśa*-reeds by the left hand. (17)

पिञ्जल्याद्यभिसंगृह्य दक्षिणेनेतरात् करात्।
अन्वारभ्य च सव्येन कुर्य्यादुल्लेखनादिकम् ॥ १८ ॥

By holding the *Piñjalī,* etc., [by the right hand] from the left, one should, therewith, perform the *Ullekhanam* (rubbing) by the left hand. (18)

यावदर्थमुपादाय हविषोऽर्भकमर्भकम्।
चरुणा सह सन्नीय पिण्डान् दातुमुपक्रमेत् ॥ १९ ॥

By taking up a little from all sorts of offerings and mixing them up with the *Caru,* one should begin to offer *Piṇḍas.* (19)

पितुरुत्तरकर्ष्वंशे मध्यमे मध्यमस्य तु।
दक्षिणे तत्पितुश्चैव पिण्डान् पर्व्वणि निर्व्वपेत् ॥ . ॥

In a *Parva-Śrāddha,* one should offer *Piṇḍas* to the father in the northen *Karṣū,* to the grandfather in the middle one, and to the great-grandfather in the one placed in the south. (20)

वाममावर्त्तनं केचिदुदगन्त प्रचक्षते।
सर्व्वं गौतमशाण्डिल्यौ शाण्डिल्यायन एव च ॥ २१ ॥

Some say that one should go to the end of the north by turning round on the left. Gautama, Śāṇḍilya and Sāṇḍilyāyan say so. (21)

आवृत्य प्राणमायम्य पितृन ध्यायन्यथार्थतः ।
जपंस्तेनैव चावृत्य ततः प्राणं प्रमोचयेत् ॥ २२ ॥

Circumambulation, suppressing the vital airs and meditating on the *Pitṛs* truly and reciting the *Mantra*, one should return in the same way and pass his breath. (22)

शाकञ्च फाल्गुनाष्टम्यां स्वयं पत्न्यपि वा पचेत् ।
यस्तु शाकादिको होमः कार्य्योऽपूपाष्टकावृतः ॥ २३ ॥

On the eighth day of the month of *Phālguna*, one should himself, or make his wife, cook vegetable-leaves. Where a *Homa* with vegetable-leaves is to be performed, it must be done according to the rules of an *Aṣṭaka-Śrāddha* where sweet-barley-cakes [are offered]. (23)

आन्वष्टक्यं मध्यमायामिति गोभिलगोतमी ।
वार्कैखण्डिश्च सर्व्वासु कौत्सो मेनेऽष्टकासु च ॥ २४ ॥

*Gobhila* and *Gautama* say that *Ānvaṣṭaka-Śrāddha* should be performed in the middle one. *Kautsa Ṛṣi* says that Ānvaṣṭaka may be performed in all the Ashtakās (a collection of three days,—seventh, eighth and ninth, beginning with the seventh day after the Full-Moon). (24)

स्थालीपाकं पशुस्थाने कुर्य्याद्यद्यनुकल्पितम् ।
श्रपयेत्तं सवत्सायास्तरुण्या गोः पयस्यनु ॥ २५ ॥

If in the place of an animal, one cooks *Sthālī* settled afterwards, one should boil it with the milk of a young cow having a calf. (25)

इति सप्तदशः खण्डः ॥ १७ ॥

## CHAPTER XVIII

## विवाहाग्निहोमविधानवर्णनम्

सायमादि प्रातरन्तमेकं कर्म्म प्रचक्षते ।
दर्शान्तं पौर्णमासाद्यमेकमेव मनीषिणः ॥ १ ॥

THE learned describe one class [of religious rites] beginning with the evening and ending with the morning, and another class as beginning with the *Paurṇamāsa* (Full-Moon-day) and ending with the *Darśa* (tenth day.) (1)

ऊर्द्ध्वं पूर्णाहुतेर्दर्शः पौर्णमासोऽपि वाग्रिमः ।
य आयाति स होतव्यः स एवादिरिति श्रुतिः ॥ २ ॥

After the offering of full oblation, one should perform a *Homa* on any day that comes first between the *Darśa* and the *Paurṇamāsa*. Such is the *Śruti*. (2)

ऊर्द्ध्वं पूर्णाहुतेः कुर्य्यात् सायं होमादनन्तरम् ।
वैश्वदेवन्तु पाकान्ते वलिकर्म्मसमन्वितम् ॥ ३ ॥

After *Pūrṇāhuti* one should perform the Evening-*Homa*; thereupon, after the *Pāka-Yajña*, one should perform the *Vaiśvadeva*-ado ation and the *Vali*-rite. (3)

ब्राह्मणान् भोजयेत् पश्चादभिरूपान् स्वशक्तितः ।
यजमानस्ततोऽश्नीयादिति कात्यायनोऽब्रवीत् ॥ ४ ॥

Afterwards, according to ones own might, one should feed such *Brāhmaṇas* as one may desire. The sacrificer should, then, take his meals. So says *Kātyāyana*. (4)

वैवाहिकेऽग्नाए कुर्व्वीत सायं प्रातस्त्वतन्द्रितः ।
चतुर्थीकर्म्म कृत्वैतदेतच्छाट्यायनेर्म्मतम् ॥ ५ ॥

Shorn of idleness, one should perform the morning, and the Evening-*Homa* into the *Vaivāhika*-Fire. After performing the *Caturthī*-Homa, one should do this. Such is the opinion of *Śāṭyāyana*. (5)

ऊद्‌र्ध्वं पूर्णाहुतिः प्रातर्हुत्वा तां सायमाहुतिम् ।
प्रातर्होमस्तदैव स्यादेष एवोत्तरो विधिः ॥ ६ ॥

After performing the *Pūrṇāhuti*, one should perform *Homa* in the morning, and then [offer] the Evening Oblation. The Morning-*Homa* should be as usual, and he regulation, for the succeeding *Homa*, is also the same. (6)

पौर्णमास्यत्यये हव्यं होता वा यदहर्भवेत् ।
तदहर्ज्जुहुयादेवममावास्यात्ययेऽपि च ॥ ७ ॥

After the expiration of the *Paurṇamāsa* (Full-Moon-day) as well as that of the *Amāvāsyā*, one should perform *Homa* on the day when worthy articles of offering and qualified priest would be available. (7)

अहूयमानेऽनश्नंश्चेन्नयेत् कालं समाहितः ।
सम्पन्ने तु यथा तत्र हूयते तदिहाच्यते ॥ ८ ॥

I shall now describe how a *Homa* should be performed afterwards when a person, being unable to offer oblations to the Fire, passes time fasting and being self-restrained. (8)

आहूताः परिसङ्‌ख्याय पात्रे कृत्वाहुतीः सकृत् ।
मन्त्रेण विधिवद्धुत्वाधिकमेवापरा अपि ॥ ९ ॥

Calculating the number of offerings [neglected] and placing them in full on a vessel, one should duly offer them in excess to the others with *Mantras*. (9)

यत्र व्याहृतिभिर्होमः प्रायश्चित्तात्मको भवेत् ।
चतस्रस्तत्र विज्ञेयाः स्त्रीपाणिग्रहणे यथा ॥ १० ॥

When an expiatory *Homa* is to be performed with the *Vyāhṛtis*, four offerings are known [to be offered] there, as in the case of espousing a maiden. (10)

अपि वाज्ञातमित्येष प्राजापत्यापि वाहुतिः ।
होतव्या त्रिविकल्पोऽयं प्रायश्चित्तविधिः स्मृतः ॥ ११ ॥

Or, it should be performed with the *Mantra*,— *"Ajñāta,"* etc; or a *Prājāpatya*-offering should be made. This is the threefold regulation of a *Prāyaścitta*- (expiatory) *Homa*, according to the *Smṛt*. (11)

यद्याग्निरग्निनान्येन सम्भवेदाहितः क्वचित् ।
अग्नये विधिचये इति जुहुयाद्वा घृताहुतिम् ॥ १२ ॥

If, on any occasion, a Sacred Fire comes in contact with an ordinary one,—one should offer oblations of clarified butter with the *Mantra*,—"*Agnaye vidvicaye.*" (12)

अग्नयेऽप्सुमते चैव जुहुयाद्वैद्युतेन चेत् ।
अग्नये शुचये चैव जुहुयाच्चेहुरग्निना ॥ १३ ॥

If it comes in contact with lightning-flashes, one should offer oblations to the Fire with the *Mantra*,—"*Apsumān*;" [if it comes in contact] with a bad fire, one should offer oblations [with the *Mantra*,—] "*Agnaye śucaye.*" (13)

गृहदाहाग्निनाग्निस्तु यष्टव्यः क्षामवान् द्विजैः ।
दावाग्निना च संसर्गे हृदयं यदि तप्यते ॥ १४ ॥

द्विभूतो यदि संसृज्येत् संसृष्टमुपशामयेत् ।
असंसृष्टं जागरयेद्गिरिशर्म्मैवमुक्तवान् ॥ १५ ॥

If a Sacred Fire comes in contact with that consuming a house, a *Kṣāmavān-Homa* should be performed by the twice-born. [Similar is the procedure,] when it comes in contact with a wild fire. If the heat generated by these two fires, touches the heart,—one should extinguish the generated one and enkindle the other which is detached. Giri Śarma has said so. (14—15)

न स्वेऽग्नावन्यहोमः स्यान्मुक्तैकां समिदाहुतिम् ।
स्वगर्भसत्क्रियार्थश्च यावन्नासौ प्रजायते ॥ १६ ॥

One cannot perform a *Homa* for another, without offering, at least, one sacrificial fuel to ones own Fire. Put one may offer oblations for purifying the embryo till it is not born. (16)

अग्निस्तु नामधेयादौ होमे सर्व्वत्र लौकिकः ।
न हि पित्रा समानीतः पुत्रस्य भवति क्वचित् ॥ १७ ॥

In every *Homa* for the Naming-Rite, etc., *Laukika-* (ordinary) Fire [should be improvised]; for a Fire consecrated by the father, does not go to the son. (17)

यस्याग्नावन्यहोमः स्यात् स वैश्वानरदैवतम् ।
चरुं निरूप्य जुहुयात् प्रायश्चित्तन्तु तस्य तत् ॥ १८ ॥

He, on whose Fire others *Homa* shall be performed, should make a *Vaiśvānara-Daivata-Caru* (sacrificial food); for that is his penance. (18)

परेणाग्नौ हुते स्वार्थं परस्याग्नौ हुते स्वयम् ।
पितृयज्ञात्यये चैव वैश्वदेवद्वयस्य च ॥ १९ ॥

अनिष्ट्वा नवयज्ञेन नवान्नप्राशने तथा ।
भोजने पतितान्नस्य चरुर्व्वैश्वानरो भवेत् ॥ २० ॥

If another performs a *Homa* on one's own Fire, if one performs one's own *Homa* on another's Fire, if one fails to perform a *Pitṛ-Yajña* or two *Vaiśvadeva*-rites, if one takes the newly-grown rice without performing the new *Yajña*, or if one takes the boiled rice of a degraded caste,—one should make *Vaiśvānara-Caru*. (19—20)

स्वपितृभ्यः पिता दद्यात् सुतसंस्कारकर्म्मसु ।
पिण्डानोद्वहनात्तेषां तस्याभावे तु तत्क्रमात् ॥ २१ ॥

In all the purificatory rites for his son, a father should offer *Piṇḍas* (funeral cakes) to one's own father, grandfather, etc. In his absence, [one should offer them] to the higher [manes]. (21)

भूतप्रवाचने पत्नी यद्यसन्निहिता भवेत् ।
रजोरोगादिना तत्र कथं कुर्व्वन्ति याज्ञिकाः ॥ २२ ॥

If in a *Bhūtapravācana* (a rite for the promlgation of a child), a wife, disabled by menstrual impurity, does not come near, what would the sacrificers do? (22)

महानसेऽन्नं या कुर्य्यात् सवर्णा तां प्रवाचयेत् ।
प्रणवाद्यपि वा कुर्य्यात् कात्यायनवचो यथा ॥ २३ ॥

The woman of the same caste, who cooks rice in the kitchen, should be made to make the *Pravācana*, or one should perform it with *Praṇava* as said by *Kātyāyana*. (23)

यज्ञवास्तुनि मुष्ट्याञ्च स्तम्बे दर्भवटौ तथा ।
दर्भसङ्ख्या न विहिता विष्टरास्तरणेषु च ॥ २४ ॥

In a sacrifice, in a *Vāstu* (rite of adoration of the earth, in holding by palms, in making a *Stamba* pillar), in making a *Kuśa-Vaṭu*, in making a seat of *Kuśa* and in spreading *Kuśā*, there is no limit of *Darbhas*. (24)

इत्यष्टादशः खण्डः ॥ १८ ॥

# CHAPTER XIX

## सकर्तव्यतास्त्रीधर्मवर्णनम्

निक्षिप्याग्निं स्वदारेषु परिकल्प्यर्त्विजं तथा।
प्रवसेत् कार्य्यवान् विप्रो वृथैव नचिरं क्वचित् ॥ १ ॥

HAVING made over the charge of the Sacred Fire to his wives and selected a sacrificial priest, a Vipra may proceed to a foreign country. One must not uselessly go to a foreign country, nor should one live there for good. (1)

मनसा नैत्यिकं कर्म्म प्रवसन्नप्यतन्द्रितः ।
उपविश्य शुचिः सर्व्वं यथाकालमनुद्रवेत् ॥ २ ॥

When living in a foreign land, one should mentally think of the daily rites after being purified and shorn of idleness and seated. One should follow all [the rites] in proper time. (2)

पत्न्या चाप्यवियोगिन्या शुश्रुष्योऽग्निर्व्विनीतया।
सौभाग्यवित्तावैधव्यकामया भर्त्तृभक्तया ॥ ३ ॥

A Woman devoted to her husband and seeking good fortune, wealth and non-widowhood, should also humbly serve the Fire without any break. (3)

या वा स्याद्वीरसूरासामाज्ञासम्पादिनी प्रिया।
दक्षा प्रियंवदा शुद्धा तामत्र विनियोजयेत् ॥ ४ ॥

One should engage in this rite a wife who has given birth to heroic sons, who carries out the behests of her consort, is beloved, expert in business, speaks sweet words and is spotless. (4)

विनैकेन न कर्म्मस्यात् यथाज्यैष्ठं स्वशक्तितः ।
विभज्य सह वा कुर्य्युर्यथाज्ञानञ्च शास्त्रवत् ॥ ५ ॥

If it cannot be performed by one, they (*i.e.*, the wives) should, either according to seniority of ability, severally or jointly, perform the rite, according to their own light and knowledge of the scriptures. (5)

स्त्रीणां सौभाग्यतो ज्यैष्ठं विद्ययैव द्विजन्मनाम् ।
न हि ख्यात्या न तपसा भर्त्ता तुष्यति योषिताम् ॥ ६ ॥

The seniority of women [is determind] by their good fortune, and that of the twice-born, by their bearing. The fame or asceticism of women does lead to the gratification of their husbands. (6)

भर्त्तुरादेशवर्त्तिन्या यथोमा बहुभिर्व्रतैः ।
अग्निश्च तोषितोऽमुत्र सा स्त्री सौभाग्यमाप्नुयात् ॥ ७ ॥

The woman following the commands of her husband, who, like *Umā*, gratifies the Fire with manifold religious observances, attains to good luck in the next world. (7)

विनयावनतापि स्त्री भर्त्तुर्या दुर्भगा भवेत् ।
अमुत्रोमाग्निभर्तृणामवज्ञातिः कृता तया ॥ ८ ॥

The woman,—who, even when bending low with humility, is disliked by her husband,—must have disregarded in a previous birth her husband, *Umā* and the Fire. (8)

श्रोत्रियं सुभगां गाञ्च अग्निमग्निचितिं तथा ।
प्रातरुत्थाय यः पश्येदापद्भ्यः स प्रमुच्यते ॥ ९ ॥

He, who rising up in the morning, sees a *Śrotriya* (on learned in the *Śruti*), a blessed lady, a cow, the Fire, as well as a person who maintains his Sacred Fire, becomes freed from all calamities. (9)

पापिष्ठं दुर्भगामन्त्यं नग्नमुत्कृत्तनासिकम् ।
प्रातरुत्थाय यः पश्येत् स कलेरुपयुज्यते ॥ १० ॥

He, who rising up in the morning, sees a sinful wight, an unlucky woman, a degraded person, a nude wight, and one whose nose has been cut off, is visited by *Kali*. (10)

पतिमुल्लङ्घ्य मोहात् स्त्री किं न किं नरकं व्रजेत् ।
कृच्छ्रान्मनुष्यतां प्राप्य किं किं दुःखं न विन्दति ॥ ११ ॥

What hell is there where a woman, disregarding her husband out of stupefaction, does not go to? What sorrow is there which she does not know after attaining to a human birth with great difficulty? (11)

पतिशुश्रूषयैव स्त्री कान् न लोकान् समश्नुते ।
दिवः पुनरिहायाता सुखानामम्बुधिर्भवेत् ॥ १२ ॥

Is there any region which a woman serving her husband, does not attain? Again returning to this world from the celestial region, she becomes like an ocean of happiness. (12)

सदारोऽन्यान् पुनर्दारान् कथञ्चित् कारणान्तरात् ।
य इच्छेदग्निमान् कर्त्तुं क्व होमोऽस्य विधीयते ॥ १३ ॥

What *Homa* is laid down for that person, maintaining his Sacred Fire, who having a living wife wishes for other wives, for some reason or other? (13)

स्वऽग्नावेव भवेद्धोमो लौकिके न कदाचन ।
न ह्याहिताग्नेः स्वं कर्म्म लौकिकेऽग्नौ विधीयते ॥ १४ ॥

*Homa* should be performed with his own Fire and never with the ordinary one. It is laid down that no rite of a person who has consecrated the Sacred Fire, should be performed with the ordinary fire. (14)

षडाहुतिकमन्येन जुहुयादध्रुवदर्शनात् ।
न ह्यात्मनोऽर्थं स्यात् तावद् यावन्न परिणीयते ॥ १५ ॥

Till the seeing of *Dhruva*, he shall have the *Homa* performed by another with six oblations. Till he is not married, there is no necessity of his own self. (15)

पुरस्तात् त्रिविकल्पं यत् प्रायश्चित्तमुदाहृतम् ।
तत् षडाहुतिकं शिष्टैर्यज्ञविद्भिः प्रकीर्त्तितम् ॥ १६ ॥

The three forms of *Prāyaścitta* (penetential rite) that have been spoken of before, have been described by good men conversant with sacrifice, as *Ṣadāhutikam*. (16)

*इत्येकोनविंशः खण्डः ॥ १९ ॥*

*इति कात्यायनविरचिते कर्म्मप्रदीपे द्वितीयः प्रपाठकः ॥*

# CHAPTER XX

## द्वितीयादिस्त्रीकृतेसतिवैदिकाग्निवर्णनम्

असमक्षन्तु दम्पत्योर्होतव्यं नर्त्विगादिना ।
द्वयोरप्यसमक्षं हि भवेद्धुतमनर्थकम् ॥ १ ॥

A *Homa* should never be performed by the Ṛtik and others in the absence of the married couple. What is done in their absence becomes profitless. (1)

विहायाग्निं सभार्य्यश्चेत् सीमामुल्लङ्घ्य गच्छति ।
होमकालात्यये तस्य पुनराधानमिष्यते ॥ २ ॥

By leaving aside the Sacred Fire and transgressing the limit, if a person goes away with his wife and the time for *Homa* expiles, he shall have to deposit the Fire again. (2)

अरुण्योः क्षयनाशाग्निदाहेष्वग्निं समाहितः ।
पालयेदुपशान्तेऽस्मिन् पुनराधानमिष्यते ॥ ३ ॥

If the Sacred Fire is mixed up with the fire that destroys a forest, one should preserve it. And when that fire is extinguished, he should again consecrate it. (3)

ज्येष्ठा चेद्बहुभार्य्यस्य अतिचारेण गच्छति ।
पुनराधानमत्रैक इच्छन्ति न तु गौतमः ॥ ४ ॥

If one having many wives goes on superseding the eldest one, some wish that the Fire should be consecrated again. But this is not [the view of] Gautama. (4)

दाहयित्वाग्निभिर्भार्य्यां सदृशीं पूर्व्वसंस्थिताम् ।
पात्रैश्चाथाग्निमादध्यात् कृतदारोऽविलम्बितः ॥ ५ ॥

Having cremated a becoming wife, dead before, with the fire of the vessel,—one should get himself re-married without delay [and consecrate the Fire again]. (5)

एवं वृत्तां सवर्णां स्त्रीं द्विजातिः पूर्व्वमारिणीम् ।
दाहयित्वाग्निहोत्रेण यज्ञपात्रैश्च धर्म्मवित् ॥ ६ ॥

A twice-born person, who is conversant with religious laws, should cremate a good-charactered wife of the same caste, who dies before, with the sacrificial vessel according to the *Agnihotra*-method. (6)

द्वितीयाञ्चैव यः पत्नीं दहेद्वैतानिकाग्निभिः ।
जीवन्त्यां प्रथमायान्तु ब्रह्मघ्नेन समं हि तत् ॥ ७ ॥

One who, having his first wife living, cremates the second wife with the *Vaitānika*-Fire, is equal to the destroyer of a *Brāhmaṇa*. (7)

मृतायान्तु द्वितीयायां योऽग्निहोत्रं समुत्सृजेत् ।
ब्रह्मोज्झं तं विजानीयाद्यश्च कामात् समुत्सृजेत् ॥ ८ ॥

Know him to be a *Brahmojjham* (abanding the dignity of *Brāhmaṇa*) who renounces the *Agnihotra* (aboration of the Sacre Fire) on the death of his second wife. (8)

मृतायामपि भार्य्यायां वैदिकाग्निं न हि त्यजेत् ।
उपाधिनापि तत्कर्म्म यावज्जीवं समापयेत् ॥ ९ ॥

One must not abandon the Vedic Fire on the death of one's wife, but should perform all the rites therewith as long as one lives. (9)

रामोऽपि कृत्वा सौवर्णां सीतां पत्नीं यशस्विनीम् ।
ईजे यज्ञैर्ब्बहुविधै सह भ्रातृभिरच्युतः ॥ १० ॥

Having made a golden image of his illustrious wife *Sītā*, the eternal *Rāma* celebrated many sacrifices along with his brothers. (10)

यो दहेदग्निहोत्रेण स्वेन भार्य्यां कथञ्चन ।
स स्त्री सम्पद्यते तेन भार्य्या वास्य पुमान् भवेत् ॥ ११ ॥

He, who many how cremates his wife with his own Sacred Fire, attains to womanhood and his wife attains to manhood. (11)

भार्य्या मरणमापन्ना देशान्तरगतापि वा।
अधिकारी भवेत् पुत्रो महापातकिनि द्विजे ॥ १२ ॥

If a twice-born person be guilty of a heinous crime and if his wife be dead or living in another country, his son would be entitled [to maintain the Sacred Fire.] (12)

मान्या चेन्म्रियते पूर्व्वं भार्य्या पतिविमानिता।
त्रीणि जन्मानि सा पुंस्त्वं पुरुषः स्त्रीत्वमर्हति ॥ १३ ॥

If a wife, worthy of respect, being insulted by her husband, dies before,—she attains to manhood for three births, and the man becomes born as a woman. (13)

पूर्व्वैव योनिः पूर्व्वावृत् पुनराधानकर्म्मणि।
विशेषोऽत्राग्न्युपस्थानमाज्याहुत्यष्टकं तथा ॥ १४ ॥

In the rite of consecrating the Sacred Fire again, the former sex shall be as before. But the distinction is that, the rite of *Agnyupasthānam* (placing on the Fire) [should be performed], and eight oblations of clarified butter [offered]. (14)

कृत्वा व्याहृतिहोमान्तमुपतिष्ठेत् पावकम्।
अध्यायः केवलाग्नेयः कस्तेजामिरमानसः ॥ १५ ॥

Finishing up to end the *Vyāhṛti-Homa,* one should place the Sacred Fire. He should recite merely the, *Āgneya-Sūkta,* such as,—*"Kastejāmi ramānasaḥ."* (15)

अग्निमीडे अग्न आयाह्यग्न आयाहि वीतये।
तिस्रोऽग्निज्योतिरित्यग्निं दूतमग्ने मृडेति च ॥ १६ ॥

इत्यष्टावाहुतीर्हुत्वा यथाविध्यनुपूर्व्वशः।
पूर्णाहुत्यादिकं सर्व्वमन्यत् पूर्व्ववदाचरेत् ॥ १७ ॥

With the *Mantras,—"Agnimīde"* (I adore Agni), *"Agna āyāhi"* (come Fire), *"Agna āyāhi vītaye"* (come Fire to this sacrifice), the three *Mantras,—"Agnirjyotiḥ,"* etc., *"Agniṁ dūtaṁ"* (Fire the messenger), and *"Agnemṛḍa,"*—[with these eight *Mantras,*]—one should, duly and in proper order, offer eight oblations. Then one should perform the completing oblations and other rites as before. (16—17)

अरण्योरल्पमप्यङ्गं यावत् तिष्ठति पूर्व्वयोः ।
न तावत् पुनराधानमन्यारण्योर्विधीयते ॥ १८ ॥

The consecrating of the Fire on the other *Araṇis,* is not allowed so long as a little of the first two *Araṇis* is visible. (18)

विनष्टं स्रुक् स्रुवं न्युब्जं प्रत्यक्स्थलमुदर्च्चिषि ।
प्रत्यगग्रञ्च मुषलं प्रहरेज्जातवेदसि ॥ १९ ॥

One should throw into the burning Fire, the destroyed *Sruk-Sruva* (sacrificial ladles), the up-turned vessel and the *Muṣala* (mace), having its top directed towards the east. (19)

*इति विंशः खण्डः ॥ २० ॥*

## CHAPTER XXI

## मृतदाहसंस्कारवर्णनम्

स्वयं होमासमर्थस्य समीपमुपसर्पणम्।
तत्राप्यसक्तस्य सतः शयनाच्चोपवेशनम्॥ १ ॥

IF a person is incapable of performing a *Homa* himself, he should come before the Fire; if he is unable to do that even, he should sit up on his bed. (1)

हुतायां सायमाहुत्यां दुर्ब्बलश्चेद्गृही भवेत्।
प्रातर्होमस्तदैव स्याज्जीवेच्चेच्छुः पुनर्न वा॥ २ ॥

If at the time of performing the Evening-*Homa*, the householder appears so weak [as to die immediately], then the Morning-*Homa* should be performed. If he survives, [on the morning,] he may perform it again, if he so wishes. (2)

दुर्ब्बलं स्नापयित्वा तु शुद्धचैलाभिसंवृतम्।
दक्षिणाशिरसं भूमौ बर्हिष्मत्यां निवेशयेत्॥ ३ ॥

Having bathed the dead body and covered it with a pure raiment, one should place it, having its head turned towards the south, on the ground strewn with *Kuśa*-reeds. (3)

घृतेनाभक्तमाप्लव्य सवस्त्रमुपवीतिनम्।
चन्दनोक्षितसर्व्वाङ्गं सुमनोभिर्व्विभूषितम्॥ ४ ॥

Having soaked it with clarified butter, one should again sprinkle it with water. It shall then be clothed, invested with another sacred thread, bedecked with flowers and have all its limbs pasted with sandal. (4)

हिरण्यशकलान्यस्य क्षिप्त्वा च्छिद्रेषु सप्तसु।
मुखेष्वथापिधायैनं निर्हरेयुः सुतादयः॥ ५ ॥

Having placed gold into its seven apertures and covered its face with a cloth, the sons and others should carry it. (5)

आमपात्रेऽन्नमादाय प्रेतमग्निपुरःसरम् ।
एकोऽनुगच्छेत् तस्यार्द्धमर्द्धं पथ्युत्सृजेद्भुवि ॥ ६ ॥

Having taken boiled rice in a raw earthen vessel, one should follow the dead body, preceded by an *Agnihotrī*, and scatter half [of the boiled rice] on the way. (6)

अर्द्धमादहनं प्राप्त आसीनो दक्षिणामुखः ।
सव्यं जान्वाच्य शनकैः सतिलः पिण्डदानवत् ॥ ७ ॥

Then reaching the cremation-ground, the [chief mourner,] seated with his face directed towards the south and bending low his left knee-joint, should mixing up the remaining half [of the rice] with sesame, offer it according to the regulations of *Piṇḍa*. (7)

अथ पुत्रादिराप्लुत्य कुर्य्याद्दारुचयं महत् ।
भूप्रदेशे शुचौ देशे पश्चाच्चित्यादिलक्षणे ॥ ८ ॥

Thereupon after bathing, the son and others; on a purified spot of the ground, qualified by its marks for making a funeral pyre, shoud make a huge collection of wood. (8)

तत्रोत्तानं निपात्यैनं दक्षिणाशिरसं मुखे ।
आज्यपूर्णां स्त्रुवं दद्याद्दक्षिणाग्रां नसि स्त्रुवम् ॥ ९ ॥

पादयोरधरां प्राचीमरणीमुरसीतराम् ।
पार्श्वयोः शूर्पचमसे सव्यदक्षिणयोः क्रमात् ॥ १० ॥

मूषलेन सहान्युब्जमन्तरुर्व्वोरुदूखलम् ।
चत्रौ विलीकमत्रैवमनश्रुनयनो विभीः ॥ ११ ॥

Then placing on it the dead body on its back with its head towards the south, one should place, on its mouth, a *Sruk*, filled with clarified butter; on its nose, a *Sruvam* with its top directed towards the south; on its legs, the eastern *Araṇi*; on its breast, the northern *Araṇi*; on its left side, *Śūrpra*; on its right side, the *Camasa*; on the space between the two things, the *Mūṣala*; and on the collar bones, the *Udūkhala* (mortar). One who has not consecrated the Fire, should be placed on its face. One who will set fire to the Fire, shall neither have tears in the eyes nor be stricken with fear. (9—11)

अपसव्येन कृत्वैतद्वाग्यतः पितृदिङ्मुखः ।
अथाग्निं सव्यजान्वक्तो दद्याद्दक्षिणतः शनैः ॥ १२ ॥

Making the sacred thread hang down towards the left part of the body over the right shoulder, controlling speech and facing the south and performing [all rites in that state], bending low one's left knee, and facing the Fire, one should gradually lighten up the Fire. (12)

अस्मात्त्वमधिजातोऽसि त्वदयं जायतां पुनः ।
असौ स्वर्गाय लोकाय स्वाहेति यजुरीरयन् ॥ १३ ॥

He should recite the *Mantra*,—"Thou wert created by him; may he, through thee, be born again; may he attain to the celestial region." (13)

एवं गृहपतिर्दग्धः सर्वं तरति दुष्कृतम् ।
यश्चैनं दाहयेत् सोऽपि प्रजां प्राप्नोत्यनिन्दिताम् ॥ १४ ॥

When the master of a house is thus cremated, he gets over all his sins. He who cremates his body, also gets praiseworthy children. (14)

यथा स्वायुधधृक् पान्थो ह्यरण्यान्यपि निर्भयः ।
अतिक्रम्यात्मनोऽभीष्टं स्थानमिष्टञ्च विन्दति ॥ १५ ॥

एवमेषोऽग्निमान्यज्ञपात्रायुधविभूषितः ।
लोकामनयानतिक्रम्य एवं ब्रह्मैव विन्दति ॥ १६ ॥

As a traveller, carrying his own weapon, traverses fearlessly the forest and reaches the appointed place, so a person, who consecrates the Sacred Fire, adorned with the weapon of a sacrificial vessel, transcends all the regions and attains to *Brahma*.(15—16)

इत्येकविंशः खण्डः ॥ २१ ॥

# CHAPTER XXII

## दाहसंस्कारवर्णनम्

अथानवेक्षमेत्यापः सर्व्वं एव शवष्पृशः ।
स्नात्वा सचैलमाचम्य दद्युरस्योदकं स्थले ॥ १ ॥

THEREUPON without looking [at the Fire], all those who touch the dead body, should go to the water; bathe with their raiments on; rinse their mouths; and offer water on the ground to the departed one. (1)

गोत्रनामानुरादान्ते तर्पयामीत्यनन्तरम् ।
दक्षिणाग्रान् कुशान् कृत्वा सतिलन्तु पृथक् पृथक् ॥ २ ॥

एवं कृतोदकान् सम्यक् सर्व्वान् शाद्वलसंस्थितान् ।
आप्लुत्य पुनराचान्तान् वदेयुस्तेऽनुयायिनः ॥ ३ ॥

Reciting the family and name, they should afterwards say,—"*Tarpayāmi*" (I offer water). Directing the tops of the Kuśa-reeds towards the south, they should separately [offer water] with sesame. After having thus performed the watery-rite completely and bathed and rinsed their mouths again, they shall be seated on a plot of groud covered with green grass, their followers saying. (2—3)

मा शोकं कुरुतानित्ये सर्व्वस्मिन् प्राणधर्म्मणि ।
धर्म्मं कुरुत यत्नेन यो वः सह गमिष्यति ॥ ४ ॥

"All living creatures do not live for ever; therefore do not grieve. Practise with care religion, for it will go with you."(4)

मानुष्ये कदलीस्तम्भे निःसारे सारमार्गणम् ।
यः करोति स सन्मूढोजलवुद्वद्वुदसन्निभे ॥ ५ ॥

"Foolish, indeed, is that wight who seeks real essence in a man who is as unsubstantial as the trunk of a plantain tree and the water-bubbles." (5)

गन्त्री वसुमती नाशमुदधिद्दैवतानि च ।
फेनप्रख्यः कथं नाशं मर्त्तलोको न यास्यति ॥ ६ ॥

"The earth, the oceans and even the Deities run to destruction; why would not then the region of the mortals, like unto a foam, meet with destruction?" (6)

पञ्चधा स स्मृतः कायो यदि पञ्चत्वमागतः ।
कर्म्मभिः स्वशरीरोप्त्यैस्तत्र का परिवेदना ॥ ७ ॥

"What is there to repent for, it the body, which is known to be composed of five [substances], is again reduced to five [original substances] under the influence of physical actions?" (7)

सर्व्वे क्षयान्ता निचयाः पतनान्ताः समुच्छ्रयाः ।
संयोगा विप्रयोगान्ता मरणान्तं हि जीवितम् ॥ ८ ॥

"All collections meet with destruction; all elevations meet with fall; all unions meet with separation; and every life ends with death." (8)

श्लेष्माश्रु बान्धवैर्मुक्तं प्रेतो भुङ्क्ते यतोऽवशः ।
अतो न रोदितव्यं हि क्रियाः कार्य्याः प्रयत्नतः ॥ ९ ॥

"A departed person, losing all control, eats the phlegms and tears discharged by kinsmen. Therefore none should weep, but [all] must perform the rites with care." (9)

एवमुक्ता व्रजेयुस्ते गृहाल्लघुपुरःसराः ।
स्नानाग्निस्पर्शनाज्याशैः शुध्येयुरितरे कृतैः ॥ १० ॥

Having been thus accosted, they should return home preceded by younger persons. Others (but kinsmen) would get themselves purified by bathing, touching the fire and drinking clarified butter. (10)

इति द्वाविंशः खण्डः ॥ २२ ॥

## CHAPTER XXIII

## विदेशस्थमृतपुरुषाणांदाहसंस्कारवर्णनम्

एवमेवाहिताग्नेस्तु पात्रन्यासादिकं भवेत् ।
कृष्णाजिनादिकश्चात्र विशेषः सूत्रचोदितः ॥ १ ॥

THE assignment of vessels for a person who has deposited the Sacred Fire should be made thus. In this, there is a special regulation mentioned in the *Sūtras* about the black-antelope-skin, etc. (1)

विदेशमरणेऽस्थीनि ह्याहृत्याभ्यज्य सर्पिषा ।
दाहयेदूर्णयाच्छाद्य पात्रन्यासादि पूर्व्ववत् ॥ २ ॥

If one dies in a foreign country, his bones should be brought, soaked with clarified butter and cremated, covered with wool. The assignment of vessels should be made as before. (2)

अस्थ्नामलाभे पर्णानि सकलान्युक्तयावृता ।
भर्ज्जयेदस्थिसङ्ख्यानि ततः प्रभृति सूतकम् ॥ ३ ॥

If the bones are not procurable, leaves, to the number of bones, should be burnt according to the regulation spoken of; impurity lasts till then. (3)

महापातकसंयुक्तो दैवात् स्यादग्निमान् यदि ।
पुत्रादिः पालयेदग्निं युक्त आ-दोषसंक्षयात् ॥ ४ ॥

If a person, who has deposited the Sacred Fire, is accidentally affected with a heinous iniquity, his son and others should maintin the Fire till his sins are not dissipated. (4)

प्रायश्चित्तं न कुर्य्याद्यः कुर्व्वन् वा म्रियते यदि ।
गृह्यं निर्व्वापयेच्छ्रौतमप्स्वस्येत् सपरिच्छदम् ॥ ५ ॥

If after committing a sin, a person dies without performing the penetential rite, his Household Fire should be extinguished;

and the *Śrouta*-Fire, together with the ingredients, should be thrown into the water. (5)

सादयेदुभयं वाप्सु ह्यद्भ्योऽग्निरभवद् यतः ।
पात्राणि दद्याद्विप्राय दहेदप्स्वेव वा क्षिपेत् ॥ ६ ॥

Or he should throw them both into the water, for Fire originates from Water; or he should give the vessels unto a *Vipra*; or [he should] burn, or throw, them into the water. (6)

अनयैवावृता नारी दग्धव्या वा व्यवस्थिता ।
अग्निप्रदानमन्त्रोऽस्या न प्रयोज्य इति स्थितिः ॥ ७ ॥

A woman, wending a righteous way, should be cremated in this way; but the *Māntra*, for putting the Fire, should not be recited in her case; such is the determined conclusion [of the *Smṛti*]. (7)

अग्निनैवद हेद्भार्य्यां सतन्त्रा पतिता न चेत् ।
तदुत्तरेण पात्राणि दाहयेत् पृथगन्तिके ॥ ८ ॥

With that Fire, one should cremate ones wife, if he had not proved [herself] independent [of her consort], or degraded [herself]. After that the vessels should be consumed separately near [the funeral pyre]. (8)

अपरेद्युस्तृतीये वा अस्थ्ना सञ्चयनं भवेत् ।
यस्तत्र विधिरादिष्ट ऋषिभिः सोऽधुनोच्यते ॥ ९ ॥

On the next, or on the third, day, the depositing of bones should take place. The regulation relating to that, as laid down by the *Riṣis*, should now be spoken of. (9)

स्नान्तं पूर्व्ववत् कृत्वा गव्येन पयसा ततः ।
सिञ्चेदस्थीनि सर्व्वाणि प्राचीनावीत्यभाषयन् ॥ १० ॥

Having finished bathing as before; wearing the sacred thread over the right shoulder and under the left arm; and abstaining from speech;—one should soak the bones with cow-milk. (10)

शमीपलाशशाखाभ्यामुद्धृत्योद्धृत्य भस्मनः ।
आज्येनाभ्यज्य गव्येन सेचयेद्गन्धवारिणा ॥ ११ ॥

Having taken up the bones from ashes with the branehes of a *Śamī* or a *Palāśa*-tree, one should soak them with clarified butter made of cow-milk and then sprinkle them with scented water. (11)

मृत्पात्रसम्पुटं कृत्वा सूत्रेण परिवेष्ट्य च ।
श्वभ्रं खात्वा शुचौ भूमौ निखनेद्दक्षिणामुखः ॥ १२ ॥

Having placed them inside an earthen vessel, one should encircle it with thread. Then digging a hole on a sanctified spot, one should place them in that hole facing the south. (12)

पूरयित्वावटं पङ्कपिण्डशैवालसंयुतम् ।
द्दत्त्वोपरि समं शेषं कुर्य्यात् पूर्व्वाह्णकर्म्मणा ॥ १३ ॥

Then filling up the hole with earthen balls and corals, one should perform thereon the remaining portion of the rite that should performed in the morning. (13)

एवमेवागृहीताग्नेः प्रेतस्य विधिरिष्यते ।
स्त्रीणामिवाग्निदानं स्यादथातोऽनुक्तमुच्यते ॥ १४ ॥

Such is the rule of cremation for a deceased person who had no deposited the Sacred Fire; fire should be put [to their funeral pyre] like that of women. What has [already] been said, should now be dwelt on [at length]. (14)

इति त्रयोविंशः खण्डः ॥ २३ ॥

## CHAPTER XXIV

# सूतकेकर्मत्यागः षोडशश्राद्धविधानवर्णनम्

सूतके कर्म्मणां त्यागः सन्ध्यादीनां विधीयते ।
होमः श्रौते तु कर्त्तव्यः शुष्कान्नेनापि वा फलैः ॥ १ ॥

IN a state of impurity, all rites, beginning with the *Sandhyā*, should be renounced. A *Homa*, with dried rice or fruits, may be performed in the *Śraut*-Fire. (1)

अकृतं हावयेत् स्मार्त्ते तदभावे कृताकृतम् ।
कृतं वा हावयेदन्नमन्नरम्भविधानतः ॥ २ ॥

One should offer *Akṛta* (raw corn); in its absence, *KṛtāKṛta* (rice); or *Kṛta* (boiled) according to the regulations obtaining at the rite of first taking the boiled rice. (2)

कृतमोदनशक्त्वादि तण्डुलादि कृताकृतम् ।
व्रीह्यादि चाकृतं प्रोक्तमिति हव्यं त्रिधा बुधैः ॥ ३ ॥

*Odana, Śaktu* (kinds of cakes), etc., are called *Kṛita;* rice, etc., are called *KṛtāKṛta;* and Vrihi, etc., are called *Akṛta:*—the learned speak of these three classes of offerings. (3)

सूतके च प्रवासेषु चाशक्तौ श्राद्धभोजने ।
एवमादिनिमित्तेषु हावयेदिति योजयेत् ॥ ४ ॥

When any such [preventive] cause appears, as impurity, residence in another country, inability, or partaking of food at a Śrāddḫa,—one should have the Homa performed by another. (4)

न त्यजेत् सूतके कर्म्म ब्रह्मचारी स्वकं क्वचित् ।
न दीक्षणात् परं यज्ञे न कृच्छ्रादि तपश्चरन् ॥ ५ ॥

A Brahmacārin should not renounce his own work even in a state of impurity; [an impurity would not be an impediment] in a sacrifice after initiation or in the performance of a distressing penance. (5)

पितर्य्यपि मृते नैषां दोषो भवति कर्हिचित् ।
अशौचं कर्म्मणोऽन्ते स्यात् त्र्यहं वा ब्रह्मचारिणः ॥ ६ ॥

Even on the demise of the father, they are not affected by any impurity. The impurity of a Brahmacārin takes place after the performance of his religious rite or laste for three days. (6)

श्राद्धमग्निमतः कार्य्यं दाहादेकादशेऽहनि ।
प्रत्याब्दिकन्तु कुर्व्वीत प्रमीताहनि सर्व्वदा ॥ ७ ॥

The *Śrāddha* of a *Sāgnika* would take place on the eleventh day after the cremation. But the annual *Śrāddha*, one should always perform on the day of death. (7)

द्वादश प्रतिमास्यानि आद्यं षाण्मासिके तथा ।
सपिण्डीकरणञ्चैव एतद्वै श्राद्धषोडशम् ॥ ८ ॥

Twelve monthly *Śrāddhas*, the first *Śrāddha* after the death, two six-monthlies, and the *Sapiṇḍīkaraṇa*—these are the sixteen *Śrāddhas*. (8)

एकाहेन तु षण्मासा यदा स्युरपि वा त्रिभिः ।
न्यूनाः संवत्सरश्चैव स्यातां षाण्मासिके तदा ॥ ९ ॥

[The first] six-monthly *Śrāddha* should take place either one or three days previous to the day of death. And the annual *Śrāddha*, forming the [second] six-monthly, would also take place one or three days previous to the day of death. (9)

तानि पञ्चदशाद्यानि अपुत्रस्येतराणि तु ।
एकस्मिन्नह्नि देयानि सपुत्रस्यैव सर्व्वदा ॥ १० ॥

The first fifteen *Śrāddhas* should be performed for one who has no son; and the other also should be performed on one day in the year. [The *Śrāddha*,] for the one who has a son, should always be performed. (10)

The Commentator Raghunandan has given a different interpretation of this couplet. He says:—"The first fifteen *Śrāddhas* and the annual *Ekoddhiṣṭa-Śrāddha* should be performed for a sonless man or woman.

न योषायाः पतिर्दद्यादपुत्रया अपि क्वचित्।
न पुत्रस्य पिता दद्यान्नानुजस्य तथाग्रजः ॥ ११ ॥

The husband of a woman having no son, shall not perform [the *Pārvaṇa-Śrāddha*] for her; nor shall a father do it for the son; nor the eldest brother, for the younger. (11)

एवादशेऽह्निनिर्व्वर्त्य अर्व्वाग्दर्शाद्यथाविधि।
प्रकुर्व्वीताग्निमान् पुत्रो मातापित्रोः सपिण्डताम् ॥ १२ ॥

Having duly performed the *Śrāddha* on the eleventh day, a son who has deposited the Sacred Fire, should subsequently perform the *Sapiṇḍa*, for his father or mother. (12)

सपिण्डीकरणादूर्ध्वं न दद्यात् प्रतिमासिकम्।
एकोद्दिष्टेन विधिना दद्यादित्याह गोतमः ॥ १३ ॥

After the *Sapiṇḍīkaraṇam*, one should not perform a *Śrāddha* every month according to the *Ekoddishtha*-regulation. But Gotama says, one should do it. (13)

कर्षूसमन्वितं मुक्त्वा यथाद्यं श्राद्धषोडशम्।
प्रत्याब्दिकञ्च शेषेषु पिण्डाः स्युः षडिति स्थितिः ॥ १४ ॥

Leaving off the [*Śrāddha* to be performed for] agricultural operations, the first sixteen *Śrāddhas* and the annual, there shall be six *Piṇḍas* in the subsequent ones. This is the rule. (14)

अर्घ्येऽक्षय्योदके चैव पिण्डदानेऽवने जने।
तन्त्रस्य तु निवृत्तिः स्यात् स्वधावाचन एव च ॥ १५ ॥

In the offering of the *Arghya*, in that of unending water, in that of *Piṇḍa*, in *Avanejane* (sprikling water on the *Darbha*-grass at a *Śrāddha*-ceremony) and in reciting *Svadhā*, there shall be the stoppage of the ritual. (15)

ब्रह्मदण्डादियुक्तानां येषां नास्त्वग्निसत्क्रिया।
श्राद्धादिसत्क्रियाभाजो न भवन्तीह ते क्वचित् ॥ १६ ॥

The *Śrāddha* and other good offices should not be performed for them, who were punished (*i.e.*, killed) by the *Brāhmaṇas*, and for whom no cremation has been done. (16)

*इति चतुर्व्विंशः खण्डः ॥ २४ ॥*

## CHAPTER XXV

# नवयज्ञेनविनानवान्न भोजनेप्रायश्चितवर्णनम्

मन्त्राम्नायेऽग्न इत्येतत् पञ्चकं लाघवार्थिभिः ।
पठ्यते तत्प्रयोगे स्यान्मन्त्राणामेव विंशतिः ॥ १ ॥

In the collection of *Mantras*, the five *"Agne,"* etc., should be recited by those who seek brevity. Twenty *Mantras* are neccessary in its application. (1)

आनः स्थाने वायुचन्द्रसूर्य्याबहुवदूह्य च ।
समस्य पञ्चमीसूत्रे चतुश्चतुरिति श्रुतेः ॥ २ ॥

"Vāyu" [should be used,] instead of "Agni." The word "Candra" and "Sūrya" should be understood. And understanding all in the fifth *Sūtra*, each *Mantra* should be recited four times according to the *Śruti*. (2)

प्रथमे पञ्चके पापी लक्ष्मीरि पदं भवेत् ।
अपि पञ्चसु मन्त्रेषु इतिः यज्ञविदो विदुः ॥ ३ ॥

In the five *Mantrams* of the first group of five, shall occur the expression,—*"Pāpī Lakṣmīḥ."* Those, conversant with sacrificial rituals, know it so. (3)

द्वितीये तु पतिघ्नी स्यादपुत्रेति तृतीयके ।
चतुर्थे त्वपसव्येति इदमाहुतिर्विंशकम् ॥ ४ ॥

In the second group, shall occur [the word] *"Patighnī;"* in the third, *"Aputrakā;"* in the fourth, *"Apasavyā."* These are the twenty oblations. (4)

धृतिहोमे न प्रयुञ्जीयाद्गोनामसु तथाष्टसु ।
चतुर्थ्यामध्न्य इत्येतद्गोनामसु हि हूयते ॥५॥

In the *Dhṛti-Homa* as well as in the eight *Gonāma-Homas*, one should not use [*"Swāhā,"* with the fourth declension]; in the *"Gonāma-Homa,"* one should offer oblations with *"Aghnā,"* instead of the fourth declension. (5)

लताग्रपल्लवो गूढ शुङ्गेति परिकीर्त्यते ।
पतिव्रता व्रतवती ब्रह्मबन्धुस्तथा श्रुतः ॥ ६ ॥

The hidden leaves on the top of the branch of a creeper, is described as *Śuṅgā*. According to the *Śruti*, a chaste woman, observant of a vow and an unworthy Brāhmaṇa [should buy it]. (6)

The sheath of a young bud

In the Gobhila-*Sūtra* there is a regulation about the purchase of the *Śuṅgā*. *Kātyāyana* has explained the term and mentioned the names of Persons who should buy them.

शलाटु नीलमित्युक्तं ग्रन्थः स्तवक उच्यते।
कपुष्णिकाभितः केशा मूर्द्धि पश्चात् कपुच्छलम् ॥ ७ ॥

*Salātu* is mentioned for indigo, and *Grantha* is used for a *Stavaka*. The hairs on both sides of the head, are called *Kapuṣṇikā*; those on the back, are called *Kapucchalam*. (7)

श्वाविच्छलाका शलली तथा वीरतरः शरः ।
तिलतण्डुलसम्पर्कः कृषरः सोऽभिधीयते ॥ ८ ॥

*Śalalī* means the pointed sticks of a porcupine; and *Vīratara*, an arrow. Sesame and rice, boiled together, passes by the name of *Kṛṣara*. (8)

नामधेये मुनिवसुपिशाचाबहुवत् सदा।
यक्षाश्च पितरो देवा यष्टव्यास्तिथिदेवताः ॥ ९ ॥

In the Naming Rite—the word *Muni*, *Vasu* and *Piśāca* should always be used in the plural number And *Yakṣas*, the *Pitṛs*, the *Viśvedevas*, the guests and other Divinities should be treated with oblations. (9)

आग्नेयाद्येऽथ सर्पाद्ये विशाखाद्ये तथैव च ।
आषाढाद्ये धनिष्ठाद्ये अश्विन्याद्ये तथैव च ॥ १० ॥

द्वन्द्वान्येतानि बहुवदृक्षाणा जुहुयात् सदा ।
द्वन्द्व द्वयं द्विवच्छेषमवशिष्टान्यथैकवत् ॥ ११ ॥

In the *Homa*-rites of Planets beginning with Lunar Mansion called *Kṛttikā*, of those beginning with Snake (*Rohiṇī*, etc.), of those beginning with *Viśākhā* (the sixteenth Lunar Mansion

consisting of two Stars), of those beginning with *Āśādha* (the twentieth and twenty-first Luner Mansions), of those beginning with *Dhaniṣṭhā* (the twenty-third Lunar Mansion consisting of four Stars), and of those beginning with *Aśvinī* (the first of the twenty-seven *Nakṣatras* or Lunar Mansions with the plural number. Dual should be used for the remaining two paris; and singular, for the rest. (10—11)

देवता अपि हूयन्ते बहुवत् सर्पवस्वपः।
देवाश्च पितरश्चैव द्विषद्ब्रध्नाश्विनौ सदा ॥ १२ ॥

Amongst the Deities [presiding over the Planets], the Serpent, the Air, the Water, the *Viśvedevas* and the *Pitṛs* should be offered oblations with the plural number. (12)

ब्रह्मचारी समादिष्टो गुरुणाः व्रतकर्मणि।
बाढ़मोमिति वा ब्रूयात् तथा चैवानुपालयेत् ॥ १३ ॥

Being ordered by his preceptor in the performance of a religious rite, a Brahmacārin should follow his behest by saying,—"*Vāḍhaṁ*" (well); or "*Oṁ*" (yes). (13)

सशिखं वपनं कार्य्यमास्नानादब्रह्मचारिणा।
आशरीरविमोक्षाय ब्रह्मचर्य्यं न चेद्भवेत् ॥ १४ ॥

Till the [final] bath, the shaving of the head—except the tuft of hair on the crown, should be done by a Brahmacārin, if he has not taken the vow of a lifelong celibacy. (14)

न गात्रोत्सादनं कुर्य्यादनापदि कदाचन।
जलक्रीडामलङ्कारान् व्रती दण्ड इवाप्लवेत् ॥ १५ ॥

He must not remove the dirt of his body—except in a calamity, must not sport in water; nor should he wear ornaments. And like a rod, he should take his bath. (15)

देवतानां विपर्य्यासे जुहोतिषु कथं भवेत्।
सर्व्वं प्रायश्चित्तं हुत्वा क्रमेण जुहुयात् पुनः ॥ १६ ॥

How should one offer oblations when the Deities are adverse? Having performed the penetentiary *Homa*, one should again offer oblations in due order. (16)

संस्कारा अतिपत्येरन् स्वकालश्चेत् कथञ्चन ।
हुत्वैतदेव कर्तव्या ये तूपनयनादधः ॥ १७ ॥

If on any occasion, one performs a purificatory rite after the proper time is over, he should perform *Homa*, on all these occasions destructive of sins. (17)

अनिष्ट्वा नवयज्ञेन नवान्नं योऽत्त्यकामतः ।
वैश्वानरश्चरुस्तस्य प्रायश्चित्तं विधीयते ॥ १८ ॥

The *Vaiśvānara-Caru* is laid down as the penance for him who without performing the new sacrifice, eats the boiled rice of new crops, even out of ignorance. (18)

*इति पञ्चविंशः खण्डः ॥ २५ ॥*

## CHAPTER XXVI

# नवयज्ञकालाभिधानवर्णनम्

चरुः समसनीयो यस्तथा गोयज्ञकर्म्मणि।
वृषभोत्सर्ज्जने चैव अश्वयज्ञे तथैव च॥ १।
श्रावण्यां वा प्रदोषे यो कृष्यारम्भे तथैव च।
कथमेतेषु निर्व्वापाः कथञ्चैव जुहोतयः॥ २॥

HOW should *Caru* (sacrificial food) be made,—in the rite of the combination of *Caru*, in a sacrifice attended with cow-slaughter, in the rite of the dedication of a bull, in a Horse-Sacrifice, on the full-Moon-day in the month of Śrāvaṇa, in the evening and at the commencement of agricultural operations? How should the presentations of offerings and libations to the Fire be made, in all those rites? (1—2)

देवतासङ्ख्यया ग्राह्या निर्व्वापास्तु पृथक् पृथक्।
तूष्णीं द्विरेव गृहणीयाद्धोमश्चापि पृथक् पृथक्॥ ३॥

Proportionate to the number of Divinities, offerings should be taken up separately. Twice they should be taken up silently; and *Homa*, performed separately. (3)

यावता होमनिर्व्वृत्तिर्भवेद्वा यत्र कीर्त्तिता।
शेषञ्चैव भवेत् किञ्चित् तावन्तं निर्व्वपेच्चरुम्॥ ४॥

[And] the quantity of the *Caru* would be such as will leave some remnant after the completion of the *Homa* as mentioned in a particular rite. (4)

चरौ समशनीये तु पितृयज्ञे चरौ तथा।
होतव्यं मेक्षणेनान्य उपस्तीर्णाभिघारितम्॥ ५॥

In the rite of the combination of *Caru* and in that at a sacrifice for the *Pitṛs*, one should perform *Homa* with a *Mekṣaṇa*;

others say,—that [a *Homa*] should be *Upastīrṇa*, (*i.e.*, clarified butter should be poured into a *Sruva*-vessel with the *Sruk* or sacrificial ladel) and *Abhighārita* (*i.e.*, accompanied with the pouring of clarified butter. (5)

कालः कात्यायनेनोक्तो विधिश्चैव समासतः ।
वृषोत्सर्गे यतो नोऽत्र गोभिलेन तु भाषितः ॥ ६ ॥

The time and regulation about the dedication of a bull has been described, in brief, by *Kātyāyana*. Since *Gobhila* has not spoken of it. (6)

पारिभाषिक एव स्यात् कालो गोवाजियज्ञयोः ।
अन्यस्मादुपदेशात्तु प्रस्तरारोहणस्य च ॥ ७ ॥

The universally received time, for a Cow-, and a Horse—, Sacrifice, as well as for the rite *Prastarārohaṇa* (getting upon a rock or bed), has been mentioned in some other book of instructions. (7)

अथवा मार्गपाल्येऽह्नि कालो गोयज्ञकर्म्मणः ।
नीराजनेऽह्नि वाश्वानामिति तन्त्रान्तरे विधिः ॥ ८ ॥

The regulation in another book of laws, is, that the time for a Cow-Sacrifice, is the day of *Mārgapālya*, and that for a Horse-Sacrifice is the *Nīrājana*-day. (8)
A kind of military and religious ceremony, performed by kings or generals of armies in the month of Āśvina, before they took the field. (it was, so to say, a general purification of the king's *Purohita*, he ministers, and all the various component parts of the army, together with the arms and implements of war by means of sacred *Mantras*).

शरद्वसन्तयोः केचिन्नवयज्ञं प्रचक्षते ।
धान्यपाकवशादन्ये श्यामाको वनिनः स्मृतः ॥ ९ ॥

Some say that the Sacrifice for the New [Rice] should be performed in the autumn or in the spring. Others say [that it should be performed] when the paddy is ripe; forest-recluses should perform it when *Śyāmāka*-crop is ripe. (9)

आश्वयुज्यां तथा कृष्यां वास्तुकर्म्मणि याज्ञिकाः ।
यज्ञार्थतत्त्ववेत्तारो होममेवं प्रचक्षते ॥ १० ॥

In the rites to be performed on the Full-Moon-day in the month of Āśvina, in agricultural rites, in the worship of the Deity of the household,—the sacrificers, conversant with the secrets of sacrifices, lay down the following *Homa*. (10)

द्वे पञ्च द्वे क्रमेणैता हविराहुतयः स्मृताः ।
शेषा आज्येन होतव्या इति कात्यायनोऽब्रवीत् ॥ ११ ॥

The *Smṛti* enjoins that two, five and two oblations should be offered, in order, with clarified butter. The remaining oblations should be made with clarified butter. So Kātyāyana has said. (11)

पयो यदाज्यसंयुक्तं तत् पृषातकमुच्यते ।
दध्येके तदुपासाद्य कर्त्तव्यः पायसश्चरुः ॥ १२ ॥

Milk, according to others, curd mixed with clarified butter, is called *Pṛṣātaka*. By obtaining that, one should make *Pāyasa-Caru*. (12)

व्रीहयः शालयो मुद्गा गोधूमाः सर्षपास्तिलाः ।
यवाश्चौषधयः सप्त विपदं घ्नन्ति धारिताः ॥ १३ ॥

The holding of the seven herbs, namely, *Vrīhi*, *Śāli*, *Mudga*, wheat, mustard, sesame and barley, dissipates all sins. (13)

संस्काराः पुरुषस्यैते स्मर्य्यन्ते गोतमादिभिः ।
अतोऽष्टकादयः कार्य्याः सर्व्वे कालाक्रमोदिताः ॥ १४ ॥

The purificatory rites of men have been remembered by Gotama and other *Ṛsis*. Then all the *Aṣṭaka*-rites should be performed in due time. (14)

सकृदप्यष्टकादीनि कुर्य्यात् कर्म्माणि यो द्विजः ।
स पङ्क्तिपावनो भूत्वा लोकान् प्रैति घृतश्च्युतः ॥ १५ ॥

The twice-born person, who performs, even once, the *Ashtaka*-rites, becoming the sanctifier of the row, goes to regions pouring clarified butter. (15)

एकाहमपि कर्म्मस्थो योऽग्निशुश्रूषकः शुचिः ।
नयत्यत्र तदेवास्य शताहं दिवि जायते ॥ १६ ॥

He,—who, being engaged in a religious rite, serves the Fire, in a purified state, even for a day,—lives in the celestial region for a hundred days by the fruits thereof. (16)

यस्त्वाधायाग्निमाशास्य देवादीन्नैभिरिष्टवान् ।
निराकर्त्तामरादीनां स विज्ञेयो निराकृतिः ॥ १७ ॥

He,—who, having consecrated the Fire, does not perform sacrifices in honour of the Deities, after giving them hopes,—that repudiate of the Deities, is called *Nirākṛti* (repudiator). (17)

*इति षड्विंशः खण्डः ॥ २६ ॥*

# CHAPTER XXVII

## प्रायश्चितवर्णनम्

यच्छ्राद्धं कर्म्मणामादौ या चान्ते दक्षिणा भवेत् ।
अमावास्यां द्वितीयं यदन्वाहार्य्यं तदुच्यते ॥ १ ॥

The *Śrāddha*, that is performed at the commencement of a rite; the sacrificial present, that is given at the end; and the second one, that should be performed on an *Amāvasyā*, is called *Anvāhāryya*. (1)

The *Nandīmukha-Śrāddha* is called Anvāhāryya, because it is performed after the adoration of the *Mātris*. A *dakṣiṇā* is so called, because, it is offered at the termination of a religious rite. And the *Amāvasyā-Śrāddha* is so called, because it is performed after the adoration of the departed Manes.

एकसाध्येष्ववर्हिःषु न स्यात् परिसमूहनम् ।
नोदगासादनञ्चैव क्षिप्रहोमा हि ते मताः ॥ २ ॥

In *Ekasādhya-* (capable of being performed by one) Homa, there is no spreading of the *Kuśā*, no sprinkling of water round th Sacrificial Fire, and no *Udgāsādanam* (obtainning of water); for, it is known as *Kshipra* (quick) *Homa*. (2)

अभावे व्रीहियवयोर्दध्ना वा पयसापि वा ।
तदभावे यवाग्वा वा जुहुयादुदकेन वा ॥ ३ ॥

One should offer oblations with curd or milk in the absence of *Vrīhi* and barley; in its absence, with ricegruel; and in its absence, with water. (3)

रौद्रन्तु राक्षसं पित्र्यमासुरञ्चाभिचारिकम् ।
उक्त्वा मन्त्रं स्पृशेदाप आलभ्यात्मानमेव च ॥ ४ ॥

Having recited the *Roudra, Rākṣasa, Pitrya* and the enchanting *Mantra,*—one shuld, touching ones own body, touch water. (4)

यजनीयेऽस्थ्नि सोमश्चेद्वारुण्यां दिशि दृश्यते ।
तत्र व्याहृतिभिर्हुत्वा दण्डं दद्याद्द्विजातये ॥ ५ ॥

If one is seen offering bones in the quarters presided over by the Moon or the *Varuṇa,* then offering oblations with *Vyāhṛtis,*—one should administer punishment unto the twice-born. (5)

लवणं मधु मांसञ्च क्षारांशो येन हूयते ।
उपवासेन भुञ्जीत नोरूरात्रौ न किञ्चन ॥ ६ ॥

He,—who makes offering of salt, honey, meat or any saline substance, must take his meals after fasting. He must not take any thing in the night. (6)

स्वकाले सायमाहुत्य अप्राप्तौ होतृहव्ययोः ।
प्राक्प्रातराहुतेः कालः प्रायश्चिते हुते सति ॥ ७ ॥

In the sacrificial priest and offerings not being available, the Evening-*Homa* is not performed in its proper time,—it may be performed in the next morning before the hour of the Morning-*Homa.* But it should be done after the celebration of the penetentiary *Homa.* (7)

प्राक्सायमाहुतेः प्रातर्होमकालानतिक्रमः ।
प्राक्पौर्णमासादर्श्याश्च प्राग्दर्शादितरस्य तु ॥ ८ ॥

The hour of the Morning-*Homa* extends till before that of the Evening-*Homa.* The time for a *Darśa,* extends till before that, for the Full-Moon-day *Śrāddha;* and that for the latter, till before the hour for *Darśa.* (8)

वैश्वदेवे त्वतिक्रान्ते अहोरात्रमभोजनम् ।
प्रायश्चित्तमथो हुत्वा पुनः सन्तनुयाद्व्रतम् ॥ ९ ॥

Failing to perform the *Vaiśvadeva*-rites, one should remain fasting for the day and night. Then performing the penitentiary rite, one should again undertake the rite. (9)

होमद्वयात्यये दर्शपौर्णमासात्यये तथा ।
पुनरेवाग्निमादध्यादिति भार्गवशासनम् ॥ १० ॥

The two *Homas* (Morning and Evening) and the *Darśa* and *Paurṇamāsa*-rites being not performed, one should again deposit the Sacred Fire. Such is the deliverance of *Bhārgava*. (10)

अनृचो माणवो ज्ञेय एणः कृष्णमृगः स्मृतः ।
रुरुर्गौरमृगः प्रोक्त सुमरः शल उच्यते ॥ ११ ॥

One who has not studied the *Rg-Veda*, is called *Mānava*; a black antelope is called *Eṇa*, according to the *Smṛiti* (of Gobhila); a white-coloured deer, is called Ruru; and a stake is called *Sumara*. (11)

केशान्तिको ब्राह्मणस्य दण्डः कार्य्यः प्रमाणतः ।
ललाटसम्मितो राज्ञः स्यात्तु नासान्तिको विशः ॥ १२ ॥

A *Brāhmaṇas Daṇḍa* (a staff given to a twice-born person at the time of his investiture with the sacred thread) should be made, in size, extending up to the end of hairs; that of a *Kṣatriya*, up to the fore-head; and that of a Vaiśya, up to the nose. (12)

ऋजवस्ते तु सर्व्वे स्युरव्रणाः सौम्यदर्शनाः ।
अनुद्वेगकरा नृणां सत्वचोऽनग्निदूषिताः ॥ १३ ॥

They shall be all straight, without knots, handsome to look at, unproductive of anxiety to men, covered with bark and unsullied by fire. (13)

गौर्विशिष्टतया विप्रैर्व्वेदेष्वपि निगद्यते ।
न ततोऽन्यद्वरं यस्मात्तस्मागौर्व्वर उच्यते ॥ १४ ॥

The superiority of a cow is spoken of by the Brāhmaṇās and is mentioned in the *Vedas*. There is none superior to her; and a cow is, therefore, called *Vara*. (14)

येषां व्रतानामन्तेषु दक्षिणा न विधीयते ।
वरस्तत्र भवेद्दानमपि वाच्छादयेद्गुरुम् ॥ १५ ॥

In all those rites, at the termination of which no sacrificial present is mentioned, a cow or a raiment should form the presents unto the preceptor. (15)

अस्थानोच्छ्वासविच्छेदघोषणाध्यापनादिकम् ।
प्रमादिकं श्रुतौ यत् स्याद्यातयामत्वकारि तत् ॥ १६ ॥

Exposition at an improper place, recitation in parts and erroneous teaching, bring about the rejection of a *Śruti.* (16)

प्रत्यब्दं यदुपाकर्म्म सोत्सर्गं विधिवद्द्विजैः ।
क्रियते च्छन्दसां तेन पुनराप्यायनं भवेत् ॥ १७ ॥

The Annual-*Upākarman* and *Utsarga,* duly performed by the twice-born, increase afresh the power of the *Vedas.* (17)

A ceremony performed before commencing to read the *Veda* after the monsoons.

The rite performed at the completion of the study of the *Veda*.

अयातयामैश्च्छन्दोभिर्यत् कर्म्म क्रियते द्विजैः ।
क्रीडमानमपि सदा तत्तेषां सिद्धिकारकम् ॥ १८ ॥

Whatever rite the twice-born, even sportively, perform by the help of the *Vedas* not rejected, always yields for them *Siddhi* (supernatural powers). (18)

गायत्रीञ्च सगायत्रां वार्हस्पत्यमिति त्रिकम् ।
शिष्येभ्योऽनूच्य विधिवदुपाकुर्य्यात्ततः श्रुतिम् ॥ १९ ॥

Having duly instructed the pupils in the three *Ṛg-Mantras*—*Gāyatra and Vārhaspatya,* a preceptor should begin the Upākarman of the Śruti. (19)

छन्दसामेकविंशानां संहितायां यथाक्रमम् ।
तच्छन्दस्काभिरेवर्ग्भिराद्याभिर्होम इष्यते ॥ २० ॥

In the *Saṁhita* (of the *Veda*), there are, in order, twenty classes of metres. With the first *Mantra* composed in each metre, he should perform Homa for all those *Chandas.* (20)

पर्व्वभिश्चैव गानेषु ब्राह्मणेषूत्तरादिभिः ।
अङ्गेषु चर्च्चामन्त्रेषु इति षष्टिर्जुहोतयः ॥ २१ ॥

With the subsequent portions of the *Carccā* (Recitation) *Mantras,* he should perform *Homa* for hymns, the *Brāhmaṇa* (portion of the *Vedas*) and the *Aṅgas* (the six auxiliary parts of the) *Veda.* (21)

*इति सप्तविंशः खण्डः ॥ २७ ॥*

# CHAPTER XXVIII

## प्रायश्चित उपाकर्मणाफलनिरूपणवर्णनम्

अक्षतास्तु यवा: प्रोक्ता भृष्टा धाना भवन्ति ते ।
भृष्टास्तु व्रीहयो लाजा घट: स्वाण्डिक उच्यते ॥ १ ॥

BARLEY is called *Akṣata;* when fried, it becomes *Dhāna; Vrīhi*-rice when fried, is called *Lāja;* and a pitcher is called *Svāṇḍika.* (1)

नाधीयीत रहस्यानि सोत्तराणि विचक्षण: ।
न चोपनिषदश्चैव षण्मासान् दक्षिणायनान् ॥ २ ॥

For the six month when the Sun is in the southern solistice, a wise man should not study the subsequent mysterious subjects and the *Upaniṣads.* (2)

उपाकृत्योदगयने ततोऽधीयीत धर्म्मवित् ।
उत्सर्गश्चैक एवैषां तैष्यां प्रौष्ठपदेऽपि वा ॥ ३ ॥

A person conversant with religious science, should study during the northen solistice after performing the *Upākarman-rite. Utsarga* (terminating rite) should be performed on the Full-Moon-day either in the month of *Śrāvaṇa* of the *Bhādra.* (3)

अजातव्यञ्जना लोम्नी न तया सह संविशेत् ।
अयुग्मू: काकवन्ध्याया जाता तां न विवाहयेत् ॥ ४ ॥

One should not marry a woman who has not auspicious marks, who has profuse hairs on her person, and who is born of a woman giving birth to a single child. (4)

संसक्तपदविन्यासस्त्रिपद: प्रक्रम: स्मृत: ।
स्मार्त्ते कर्म्मणि सर्व्वत्र श्रौते त्वदध्वर्य्युणोदित: ॥ ५ ॥

Three attached footsteps pass by the name of *Prakrama* in the *Smṛiti.* It is mentioned by the *Adhvaryyu* in all the *Smārtta,* and *Śrauta,* rites. (5)

यस्यां दिशि वलिं दद्यात्तामेवाभिमुखो वलिम् ।
श्रवणाकर्म्मणि भवेन्न्यञ्चकर्म्म न सर्व्वदा ॥ ६ ॥

One should offer oblations of food facing the quarter in which [they should be placed] *Nyañcha-Karma* (lying on the face) should not always be performed in all those rites [that are celebrated] [in the month of] Śrāvaṇa. (6)

वलिशेषस्य हवनमग्निप्रणयनं तथा ।
प्रत्यहं न भवेयातामुल्मुकन्तु भवेत् सदा ॥ ७ ॥

The oblations at the end of a *Vali* (food-offering) and *Agnipraṇayana* (fetching the Fire) would not take place every day. But *Ulmuka* (torchlight) must always be done. (7)

पृषातकप्रेषणयोर्नवस्य हविषस्तथा ।
शिष्टस्य प्राशने मन्त्रस्तत्र सर्व्वेऽधिकारिणः ॥ ८ ॥

All are entitled to the *Mantra* for despatching *Pṛṣātaka* (milk mixed with ghee) and for eating the new-boiled rice left after offering it to the Fire. (8)

ब्राह्मणानामसान्निध्ये स्वयमेव पृषातकम् ।
अवेक्षेद्धविषः शेषं नवयज्ञेऽपि भक्षयेत् ॥ ९ ॥

If *Brāhmaṇās* are not near at hand, [the sacrificer] should himself look at the *Pṛṣātaka*. Even in a New Sacrifice, one should partake of the residue of the clarified butter. (9)

सकला बदरीशाखा कलवत्यभिधीयते ।
धनाविसिकताशङ्काः स्मृता जतुशिलास्तु ताः ॥ १० ॥

All the jujube branches are called *Kalavatī*. Conchshells grown in a sandy soil, are known in the *Smṛti* as *Jātuśila* (pitumen). (10)

नष्टो विनष्टो मणिकः शिलानाशे तथैव च ।
तदेवाहृत्य संस्कार्य्यो नापेक्षेदाग्रहायणीम् ॥ ११ ॥

When with the destruction of a rock a precious stone is destroyed, one should, collecting it, purify the same. He should not wait for the *Āgrahāyaṇī* rite. (11)

श्रवणाकर्म्म लुप्तश्चेत् कथञ्चित् सूतकादिना।
आग्रहायणिकं कुर्य्याद्वलिवर्ज्जमशेषतः ॥ १२ ॥

If the *Śrāvaṇā*-rite is stopped for some impurity consequent upon birth, etc. one should completely perform the *Āgrahāyaṇī* rite, except the offering of the *Vali*. (12)

ऊर्द्ध्वं स्वस्तरशायी स्यान्मासमर्द्धमथापि वा।
सप्तरात्रं त्रिरात्रं वा एकां वा सद्य एव वा ॥ १३ ॥

Thereupon one should lie down on ones own bed, either for a month, half-a-month, seven nights, three nights, or for a day, or immediately. (13)

नोर्द्ध्वं मन्त्रप्रयोगः स्यान्नाग्न्यागारं नियम्यते।
नाहतास्तरणञ्चैव न पार्श्वञ्चापि दक्षिणम् ॥ १४ ॥

After that, one should not use *Mantras*. Nor should one follow the rules governing the Room in which the Fire is deposited. No new cloth should be spread, nor should there be any mention of the south or the sides. (14)

दृढश्चेदाग्रहायण्यामावृत्तावपि कर्म्मणः।
कुम्भी मन्त्रवदासिञ्चेत् प्रतिकुम्भमृचं पठेत् ॥ १५ ॥

If they are very strong then even when the rite is begun in Agrahāyaṇa, one should sprinkle two pitchers with water reciting the *Mantras* all the while. One should recite the *Mantras* at every pitcher. (15)

अल्पानां यो विघातः स्यात् स वाधो बहुभिः स्मृतः।
प्राणसम्मित इत्यादि वासिष्ठं वाधितं यथा ॥ १६ ॥

A small impediment has been mentioned by many in the *Smṛti* as an obstacle. *Prāṇa-Sammita*, etc., has been described as an impediment by Vasiṣṭha. (16)

विरोधो यत्र वाक्यानां प्रमाणं तत्र भूयसाम्।
तुल्यप्रमाणकत्वे तु न्याय एवं प्रकीर्त्तितः ॥ १७ ॥

When there is a contradiction of words, the deliverance of the majority is considered as an authority. Where evidence is of equal weight, reason is described as an authority. (17)

त्रैयम्बकं करतलमपूपा मुण्डकाः स्मृताः ।
पालाशा गोलकाश्चेव लोहचूर्णश्च चीवरम् ॥ १८ ॥

A palm is called *Traiyambaka;* the head is called *Apūpa;* a ball is called *Palāśa;* and powdered iron is called *Cīvara.* (18)

स्पृशन्ननामिकाग्रेण क्वचिदालोकयन्नपि ।
अनुमन्त्रणीयं सर्व्वत्र सदैवमनुमन्त्रयेत् ॥ १९ ॥

In some places, one should touch with the forepart of the Nameless finger; and in some places, one should consecrate with *Mantras* by merely looking at them. (19)

इत्यष्टाविंशः खण्डः ॥ २८ ॥

# CHAPTER XXIX

## श्राद्धवर्णनम्-पश्वाङ्गानिरूपणवर्णनम्

क्षालनं दर्भकूर्च्चेन सर्व्वत्र स्रोतसां पशोः।
तूष्णीमिच्छाक्रमेण स्याद्वसार्थे पार्णदारुणो ॥ १ ॥

IN all the rites the *Srotas* (stream) of animals should be sprinkled with water quietly by a bunch of *Kuśa*, according to ones desire. The two vessels made of *Palāśa*, are for keeping the marrow. (1)

सप्त तावन्मूर्द्धन्यानि तथा स्तनचतुष्टयम्।
नाभिः श्रोणिरपानञ्च गोस्त्रोतांसि चतुर्द्दश ॥ २ ॥

The seven apertures in the head, the four udders, the nevel, the hip and the anus, are the fourteen *Srotas* of a cow. (2)

क्षुरी मांस वदानार्थः कृत्स्ना शिष्टकृदावृता।
वसामादाय जुहुयात् तत्र मन्त्र समापयेत् ॥ ३ ॥

The hoof is for cutting flesh. Having collected the entire quantity of marrow according to the rules of learned men, one should perform *Homa* and then terminate the *Mantras*. (3)

हृज्जिह्वा क्रोडमस्थीनि यकृद्वृक्को गुदं स्तनाः।
श्रोणिस्कन्यसटापार्श्वं पश्वङ्गानि प्रचक्षते ॥ ४ ॥

The breast, the tongue, the lap, the bones the two kidneys, the anus, the udders, the hip, the shoulder, the testes and the sides, are spoken of as the limbs of an animal. (4)

एकादशानामङ्गानामवदानानि सङ्ख्यया।
पार्श्वस्य वृक्कसथ्नाश्च द्वित्वादाहुश्चतुर्द्दश ॥ ५ ॥

In number, the *Avadāna* (cutting into pieces) is eleven, as there are eleven limbs. But it is sometimes fourteen, as there are two kidneys, two sides and two testes. (5)

चरितार्था श्रुतिः कार्य्या यस्मादप्यनुकल्पशः ।
अतोऽष्टर्च्चेन होमः स्याच्छागपक्षे चरावपि ॥ ६ ॥

As somehow or other the injunctions of the *Śruti* must be carried into effect, so there should be eight *Ṛk-Homas*, even when the *Caru* sacrificial food is prepared with a goat. (6)

अवदानानि यावन्ति क्रियेरन् प्राप्तये पशोः ।
तावतः पायसान् पिण्डान् पश्वभावेऽपि कारयेत् ॥ ७ ॥

Proportionate to [the number] of *Avadānas* that one would have made on animals were they available, *Piṇḍas* of rice boiled with milk, should be made in the absence of animals. (7)

उहनव्यञ्जनार्थन्तु पश्वाभावेऽपि पायसम् ।
सद्रवं श्रपयेत् तद्वदन्वाष्टक्येऽपि कर्म्मणि ॥ ८ ॥

In the absence of animals, one should make a liquid food of rice, milk and sugar boiled together for *Uhana*-curry; and similarly, in the *Anvaṣṭakā*-rite. (8)

प्राधान्यं पिण्डदानस्य केचिदाहुर्मनीषिणः ।
गयादौ पिण्डमात्रस्य दीयमानत्वदर्शनात् ॥ ९ ॥

Some learned men speak of the superiority of the offering of Piṇḍas; for, it is seen that, at holy places, chiefly at Gayā, merely *Piṇḍas* are offered. (9)

भोजनस्य प्रधानत्वं वदन्त्यन्ये महर्षयः ।
ब्राह्मणस्य परीक्षायां महायत्नप्रदर्शनात् ॥ १० ॥

Other great R*ishis* speak of the superirity of feeding; for, it is seen that, great care is taken in examining the *Brāhmaṇas*. (10)

आमश्राद्धविधानस्य विना पिण्डैः क्रियाविधिः ।
तदालभ्याप्यनध्यायविधानश्रवणादपि ॥ ११ ॥

The regulation of an *Āma-Śrāddha* (*i.e.*, one performed with raw materials), is that [it should be done] with *Piṇḍas*. The study of the *Vedas* is forbidden in the case of taking food at a *Śrāddha*; and in that of listening to the *Śrāddha*-regulations. (11)

विद्वन्मतमुपादाय ममाप्येतद्धृदि स्थितम् ।
प्रधानमुभयोर्यस्मात् तस्मादेष समुच्चयः ॥ १२ ॥

I have arrived at this conclusion, after having collected the opinions of learned men. Since there is the superiority of both the rites, therefore this is the aggregate opinion. (12)

प्राचीनावीतिना कार्य्यं पित्र्येषु प्रोक्षणं पशोः ।
दक्षिणाद्वासनान्तश्च चरोर्निर्व्वपणादिकम् ॥ १३ ॥

The sprinkling of an animal with water in *Pitṛ*-rites, should be done by one wearing the sacred thread over the right shoulder and under the left arm. And one should offer *Caru* by wearing the sacred thread under the right arm. (13)

सन्नयश्चावदानानां प्रधानार्थो न हीतरः ।
प्रधानं हवनञ्चैव शेषं प्रकृतिवद्भवेत् ॥ १४ ॥

The collection of *Avadāna* and not that of any thing else, is for establishing the superiority. The offering of oblation is the superior part; the remaining portion is but an ordinary affair. (14)

द्वीपमुन्नतमाख्यातं शादा चैवेष्टका स्मृता ।
कीलिनं सजलं प्रोक्तं दूरखातोदको मरुः ॥ १५ ॥

And elevated place is a called *Dvīpa;* any place covered with green grass is called *Iṣṭakā* in the *Smṛti*. Any watery place is called *Kīlina;* and that which is distant from a pool is called *Maru*. (15)

द्वारगवाक्षस्तम्भैः कर्द्दमभित्त्यन्तकोणवेधैश्च ।
नेष्टं वास्तुद्वारं विद्धमनाक्रान्तमार्य्यैश्च ॥ १६ ॥

The gate, the window, the pillar, the earth, the plinth and the last corner should have no holes, nor should the gate of the house have any holes; and it must be in the possession of the Āryyas. (16)

वशङ्गमाविति ब्रीहोञ्छङ्खश्चेति यवांस्तथा ।
असावित्यत्र नामोक्त्वाजुहुयात् क्षिप्रहोमवत् ॥ १७ ॥

In it *Vrīhi* is called *Vaśaṅgama;* and barley is called *Śaṅkha;* reciting the name by such a one, should offer oblations like those of a *Kṣipra-Homa*. (17)

साक्षतं सुमनोमुक्तमुदकं दधिसंयुतम् ।
अर्घ्यं दधिमधुभ्याञ्च मधुपर्को विधीयते ॥ १८ ॥

*Arghya* is formed by the collection of fried paddy, flowers, water and scents. And *Madhuparka* is formed by the combination of curd and honey. (18)

कांस्येनैवार्हणीयस्य निनयेदर्घ्यमञ्जलौ ।
कांस्यापिधानं कांस्यस्थं मधुपर्कं समर्पये ॥ १९ ॥

With a belmetal vessel, one should pour *Arghya* into the palms of a venerable person. One should also dedicate *Madhuparka* placed in a belmetal vessel and covered by a belmetal vessel. (19)

*इत्येकोनत्रिंशः खण्डः ॥ २९ ॥*

*इति कात्यायनविरचिते कर्म्मप्रदीपे तृतीयः प्रपाठकः ॥*

THE END.

# लिखितसंहिता

# Likhita Saṁhitā

इष्टापूर्त्तोतु कर्त्तव्यो ब्राह्मणेन प्रयत्नतः ।
इष्टेन लभते स्वर्गं पूर्त्ते मोक्षमवाप्नुयात् ॥ १ ॥

SACRIFICE or other religious rites, and the digging of tanks, etc., shall be performed with care by a *Brāhmaṇa*. By *Iṣṭa* (religious rite) one attains to the celestial region, and by *Pūrtta* (digging of tanks, etc.,) one attains to emancipation. (1)

एकाहमपि कर्त्तव्यं भूमिष्ठमुदकं शुभम् ।
कुलानि तारयेत् सप्त यत्र गौर्वितृषा भवेत् ॥ २ ॥

[Such a tank at least be excavated] that sacred water may lie on earth at least for a day; that, (*i.e.*, a tank) in which the thirst of a cow is satisfied, rescues seven generations. (2)

भूमिदानेन ये लोका गोदानेन च कीर्त्तिताः ।
तल्लोकान् प्राप्नुयान्मर्त्यः पादपानां प्ररोपणे ॥ ३ ॥

By planting trees a mortal attains to those regions which are described [as being attainable] by the gift of lands or kine. (3)

वापीकूपतडागानि देवतायतनानि च ।
पतितान्युद्धरेद्यस्तु स पूर्त्तफलमश्नुते ॥ ४ ॥

He, who reexcavates and restores delapidated wells, tanks, lakes, and temples, reaps the fruits of *Pūrtta* acts. (4)

अग्निहोत्रं तपः सत्यं वेदानाञ्चैव पालनम् ।
आतिथ्यं वैश्वदेवञ्च इष्टमित्यभिधीयते ॥ ५ ॥

Adoration of the sacred Fire, ascetic austerity, truthfulness, the protection of the *Vedas*, hospitality, and the worship of the Viśvadevās are spoken of as *Iṣṭa*. (5)

इष्टापूर्त्ते द्विजातीनां सामान्यो धर्म्म उच्यते ।
अधिकारी भवेच्छूद्रः पूर्त्ते: धर्म्मे न वैदिके ॥ ६ ॥

The [three] twice-born castes have equal rights in both *Iṣṭa* and *Pūrtta* works. A *Śūdra* is entitled to [perform] *Pūrtta* [works] but not Vedic rites. (6)

यावदस्थि मनुष्यस्य गङ्गातोयेषु तिष्ठति ।
तावद्वर्षसहस्राणि स्वर्गलोके महीयते ॥ ७ ॥

As long as the bone of a man exists in the Gaṅgas water for so many thousands of years he lives gloriously in the celestial region. (7)

देवतानां पितृणाञ्च जले दद्याज्जलाञ्जलिम् ।
असंस्कृतमृतानाञ्च स्थले दद्याज्जलाञ्जलिम् ॥ ८ ॥

One should offer libations of water in water unto the celestials and the *Pitṛs*. For those dead without going through the purificatory rites one should offer libations of water on land. (8)

एकादशाहे प्रेतस्य यस्य चोत्सृज्यते वृषः ।
मुच्यते प्रेतलोकात्तु पितृलोकं स गच्छति ॥ ९ ॥

The deceased, for whom a bull is let loose on the eleventh day, is released from the region of the dead, and goes to that of the *Pitṛs*. (9)

एष्टव्या बहवः पुत्रा यद्यप्येको गयां व्रजेत् ।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत् ॥ १० ॥

Many sons should be sought for, because one of them at least may happen to go to *Gayā*, or celebrate a horse-sacrifice, or dedicate a *Nīla* bull. (10)

वाराणस्यां प्रविष्टस्तु कदाचिन्निष्क्रमेद्यदि ।
हसन्ति तस्य भूतानि अन्योऽन्यं करताडनैः ॥ ११ ॥

If one, after entering Beneres, leaves that place on any occasion and goes elsewhere, the *Bhūtas* (spirits) laugh, striking their palms, amongst themselves. (11)

गयाशिरे तु यत्किञ्चिन्नाम्ना पिण्डन्तु निर्व्वपेत्।
नरकस्थो दिवं याति स्वर्गस्थो मोक्षमाप्नुयात्॥ १२ ॥

The person naming whom one offers a *piṇḍa* at *Gayāśira,* goes to the celestial region; if stationed in a hell; and attains to emancipation, if residing in the celestial region. (12)

आत्मना वा परस्यापि गयाक्षेत्रे यतस्ततः।
यन्नाम्ना पातयेत् पिण्डं तं नयेद् ब्रह्म.शाश्वतम्॥ १३ ॥

One takes him, whether he be his own relative or an out-sider, to the eternal region of Brahman, by naming whom he offers a *piṇḍa* at any place in the sacred shrine of *Gayā*. (13)

लोहितो यस्तु वर्णेन शङ्खवर्णखुरस्तथा।
लाङ्गुलशिरसोश्चैव स वै नीलवृषः स्मृतः॥ १४ ॥

That which has crimson colour, white hoops, tail and head, is called in the *Smṛti,* a *Nīla* bull. (14)

नवश्राद्धं त्रिपक्षे च द्वादशस्वेव मासिकम्।
षण्मासौ चाब्दिकश्चैव श्राद्धान्येतानि षोडश॥ १५ ॥

The first, twelve monthly, two six monthly and the annual, ones,—these are the sixteen *Śrāddhas.* (15)

यस्यैतानि न कुर्व्वीत एकोद्दिष्टानि षोडश।
पिशाचत्वं स्थिरं तस्य दत्तैः श्राद्धशतैरपि॥ १६ ॥

The *Piśācahood* of the person, for whom these sixteen *Ekoddiṣṭa Śrāddhas* are not performed, remains fixed even if a hundred [annual] *Śrāddhas* are offered. (16)

सपिण्डीकरणादूर्द्ध्वं प्रतिसंवत्सरं द्विजः।
मातापित्रोः पृथक्कुर्य्यादेकोद्दिष्टं मृतेऽहनि॥ १७ ॥

After the performance of the *Sapiṇḍīkaraṇa Śrāddha* a twice-born person should perform, every year, the *Ekoddiṣṭas* on days of their death, separately for his father and mother. (17)

वर्षे वर्षे तु कर्त्तव्यं मातापित्रास्तु सन्ततम् ।
अदैवं भोजयेच्छ्राद्धं पिण्डमेकन्तु निर्व्वपेत् ॥ १८ ॥

Every year, for the gratification of ones father and mother, ne should perform a *daiva* (rite for the deities) and offer one *iṇḍa* only. (18)

संक्रान्तावुपरासि च पर्व्वण्यपि महालये ।
निर्व्वाप्यास्तु त्रयः पिण्डा एकतस्तु क्षयेऽहनि ॥ १९ ॥

On the last day of a month, on the two eclipses, on a *Parva*, and on *Mahālaya* three *piṇḍas* should be offered, and one on the day of death. (19)

एकोद्दिष्टं परित्यज्य पार्व्वणं कुरुते द्विजः ।
अकृतं तद्विजानीयात् स नाम पितृघातकः ॥ २० ॥

If a ṭwice-born person performs the *Pārvaṇa Śrāddha* neglecting the *Ekoddiṣṭa*, know that as fruitless; and he is known as the destroyer of his father. (20)

अमावस्यां क्षयो यस्य पितृपक्षेऽथवा यदि ।
सपिण्डीकरणादूर्ध्वं तस्योक्तः पार्व्वणो विधिः ॥ २१ ॥

After the performance of the *Sapiṇḍikaraṇa*, [the annual *Śrāddha*] should be celebrated according to the Regulation of the *Pārvaṇa* for him who dies on an *Amāvasyā* day in the *Pitṛ* fort-night (the dark half of *Bhādrapada*). (21)

त्रिदण्डग्रहणादेव प्रेतत्वं नैव जायते ।
अहन्येकादशे प्राप्तं पार्व्वणन्तु विधीयते ॥ २२ ॥
यस्य संवत्सरादर्व्वाक् सपिण्डीकरणं स्मृतम् ।
प्रत्यहं तत्सोदकुम्भं दद्यात् संवत्सरं द्विजः ॥

[He who dies] after holding the triple staff, does not come by the condition of a *preta* (deceased), on the eleventh day of his death a [*Śrāddha*] should be performed according to the *Pārvaṇa* regulations.

A twice-born person should offer daily a pitcher filled with water for him for whom a *Sapiṇḍikaraṇa* subsequent to the annual [*Śrāddha*] is laid down in the *Smṛti*. (22-23)

पत्या चैकेन कर्त्तव्यं सपिण्डीकरणं स्त्रियाः ॥ २३ ॥
पितामह्यापि तत्तस्मिन् सत्यवन्तु क्षयेऽहनि ॥
तस्यां सत्यां प्रकर्त्तव्यं तस्या श्वश्र्वति निश्चितम् ॥ २४ ॥

On the day of her death, with one [*piṇḍa*] a *Sapiṇḍikaraṇa* for a woman should be performed by her husband. It should be mixed with that for the paternal grand-mother. The latter living, it should be mixed with that for her mother-in-law, or grand-mother-in-law. This is the fixed rule. (23-24)

विवाहे चैव निर्व्वृत्ते चतुर्थेऽहनि रात्रिषु ।
एकत्वं सा गता भर्त्तुः पिण्डे गोत्रे च सूतके ॥ २५ ॥

After the termination of the nuptial rite, and on the night of the fourth day, a woman becomes one with her husband, in a *piṇḍa*, *gotra* (family), and impurity consequent upon births and deaths therein. (25)

स्वगोत्राद्भ्रश्यते नारी उद्वाहात् सप्तमे पदे ।
भर्त्तृगोत्रेण कर्त्तव्यं दानं पिण्डोदकक्रिया ॥ २६ ॥

At the seventh *pada* (foot-step)[1] after marriage a woman becomes divorced from his own family. Gifts, and the offering of *piṇḍas* and water should be done [according to the regulation of] her husband's *gotra* (family). (26)

The seven steps at a marriage (the bride and bride groom walk together seven steps after which the marriage becomes irrevocable).

द्विमातुः पिण्डदानन्तु पिण्डे पिण्डे द्विनामतः ।
षण्णां देयास्त्रयः पिण्डा एवं दाता न मुह्यति ॥ २७ ॥

By taking the name of the two in every *piṇḍa* it should be offered for the two mothers. Three piṇḍas should be offered for the six. The giver, by doing so, does not become stupefied. (27)

अथ चेन्मन्त्रविद्युक्तः शारीरैः पङ्क्तिदूषणैः ।
अदोषं तत् यमः प्राह पङ्क्तिपावन एव सः ॥ २८ ॥

Even if he be a *Brāhmaṇa*, conversant with *Mantras*, and affected by physical sins as well as those affecting a row (diners), still *Yama* calls him sinless; and such, a person is the sanctifier of the row. (28)

अग्नीकरणशेषन्तु पितृपात्रे प्रदापयेत् ॥ २९ ॥
प्रतिपाद्य पितृणाञ्च न दद्याद्वैश्वदैविके ॥ ३० ॥

The residue of the oblation offered to the Fire, one should place in a *Pitṛ* vessel and distribute amongst the *Pitṛis;* he should never put it in a vessel for the *Viśvadevas.* (29-30)

अनग्निको यदा विप्रः श्राद्धं करोति पार्व्वणम् ॥ ३१ ॥
तत्र मातामहानाञ्च कर्त्तव्यमभयं सदा ॥ ३२ ॥

If a *Vipra,* who does maintain the Sacred Fire, perfoms a *Pārvaṇa Śrāddha,* he should always perform fearlessly that for his ancestors in the maternal line. (31-32)

अपुत्रा ये मृताः केचित् पुरुषा वा स्त्रियोऽपि वा ।
तेभ्य एव प्रदातव्यमेकादिष्टं न पार्व्वणम् ॥ ३३ ॥

*Ekoddiṣṭa* and not a *Pārvaṇa Śrāddha* should be offered unto them, men or women who die sonless. (33)

यस्मिन् राशिगते सूर्य्ये विपत्तिः स्याद्द्विजन्मनः ।
तस्मिन्नहनि कर्त्तव्यं दानं पिण्डोदकक्रिया ॥ ३४ ॥

On the self same *Tithi* on which a twice-born person dies, gifts, and the offering of funeral cakes and water should be made unto him. (34)

वर्षवृद्ध्याभिषेकादि कर्त्तव्यमधिकेन तु ।
अधिमासे तु पूर्व्वं स्याच्छ्राद्धं संवत्सरादपि ॥ ३५ ॥

Birth-day ceremony and *Abiṣeka* (consecration by sprinkling water) should never be done in the redundant month. But the *Śrāddha,* preceding the annual one, may take place in the redundant month. (35)

स एव हेयोद्दिष्टस्य येन केन तु कर्म्मणा ।
अभिधानान्तरं कार्य्यं तत्रैवाहःकृतं भवेत् ॥ ३६ ॥

That month is considered interdicated for every rite. In the other (*i.e.,* pure) part of the month and in the same *Tithi* any rite may be performed. (36)

शालाग्नौ पचते अन्नं लौकिकेनापि नित्यशः ।
यस्मिन्नेव पचेदन्नं तस्मिन्होमो विधीयते ॥ ३७ ॥

One may daily cook rice with the fire, kept in the house, or with an ordinary one. It is laid down that *Homa* should be performed in that fire with which rice is cooked. (37)

वैदिके लौकिके वापि नित्यं हुत्वा ह्यतन्द्रितः ।
वैदिके स्वर्गमाप्नोति लौकिके हन्ति किल्विषम् ॥ ३८ ॥

One should zealously offer oblations every day to the *Vaidika* and *Laukika* (ordinary) fire. By [offering oblations] to the *Vaidika* one attains to the celestial region, and those to the *Laukika* dissipate sins. (38)

अग्नौ व्याहृतिभिः पूर्व्वं हुत्वा मन्त्रैस्तु शाकलैः ।
संविभागन्तु भूतेभ्यस्ततोऽश्नीयादनग्निमान् ॥ ३९ ॥

He, who does not preserve the sacred fire, should offer oblations to the Fire reciting the *Śākala Mantras* preceded by *Vyāhṛti*, and then, distributing food amongst the *Bhūtas* (evil spirits), should himself take meals. (39)

उच्छेषणन्तु नोत्तिष्ठेद्यावद्विप्रविसर्ज्जनम् ।
ततो गृहबलिं कुर्य्यादिति धर्म्मो व्यवस्थितः ॥ ४० ॥

He should not touch the food so long the *Brāhmaṇas* are not dismissed. He should then perform *Gṛha-bali*. This is the established religious ritual. (40)

दर्भाः कृष्णाजिनं मन्त्रा ब्राह्मणश्च विशेषतः ।
नैते निर्म्माल्यतां यान्ति योक्तव्यास्ते पुनः पुनः ॥ ४१ ॥

*Darbhas* (grass), black antelope skins, *Mantras*, and Brāhmaṇas, in particular, never become desecrated, so they may be employed repeatedly. (41)

पानमाचमनं कुर्य्यात् कुशपाणिः सदा द्विजः ।
भुक्त्वा नोच्छिष्टतां याति एष एव विधिः सदा ॥ ४२ ॥

पान आचमने चैव तर्पणे दैविके सदा ।
कुशहस्तो न दुष्येत यथा पाणिस्तथा कुशः ॥ ४३ ॥

A twice-born person should always, with a *Kuśa* in his hand, drink water and rinse his mouth. It is not considered as

sullied as the residue of his meals. This is always the regulation. A *Kuśa* is as unsulliable as the hand. (42-43)

वामपाणौ कुशान् कृत्वा दक्षिणेन उपस्पृशेत् ।
विनाचमन्ति ये मूढा रुधिरेणाचमन्ति ते ॥ ४४ ॥

The blades of *Kuśa* grass should be caught hold of with he left hand, and the mouth should be rinsed with the right. The ignorant, who do not retain *Kuśas* in their left hands on the occasion, are supposed to rinse their mouths with blood. (44)

नीवीमध्येषु ये दर्भा ब्रह्मसूत्रेषु ये कृताः ।
पवित्रांस्तान् विजानीयाद्यथा कायस्तथा कुशाः ॥ ४५ ॥

*Kuśa* blades fastened with the waist-knot of a wearing cloth, or with the strings of a holy thread should be always regarded as unsullied, in as much as they are as pure as the body itself. (45)

पिण्डे कृतास्तु ये दर्भा यैः कृतं पितृतर्पणम् ।
मूत्रोच्छिष्टपुरीषञ्च तेषां त्यागो विधीयते ॥ ४६ ॥

*Kuśa* blades in touch with the *Pindas* dedicated one's departed manes, or with any kind of excreted matter, as well as those used in offering libations of water to *Pitṛs*, should be rejected as unclean. (46)

दैवपूर्व्वन्तुयच्छ्राद्धमदैवञ्चापि यद्भवेत् ।
ब्रह्मचारी भवेत् तत्र कुर्य्याच्छ्राद्धन्तु पैतृकम् ॥ ४७ ॥

One should practise *Brahmacaryam* (absolute continence) on the occasion of celebrating a *Pārvaṇa* of *Ekoddiṣṭa Śrāddha*, as well as in connection with celebrating the one which is undertaken with the sole object of propitiating ones departed manes. (47)

मातुः श्राद्धन्तु पूर्व्वं पितृणां तदनन्तरम् ।
ततो मातामहानाञ्च वृद्धौ श्राद्धत्रयं स्मृतम् ॥

क्रतुर्दक्षो वसुः सभ्यः कालकामौ धुरिलोचनौ ।
पुरुरवामाद्रवाश्च विश्वेदेवाः प्रकीर्त्तिताः ॥ ४८ ॥

Oblations should be first given to ones departed manes on the mothers side, then to those on the fathers side, and thereafter to those on the maternal grand-fathers side in connection with

the celebration of a *Vṛddhi Śrāddha* (offerings made to one's departed manes on prosperous occasions such, as the birth of a son, etc.)

*Kratu* and *Dakṣa, Vasu* and *Satya, Kāla* and *Kāma, Dhuri* and *Locana*, and *Pururavā* and *Mādravas*, are, in couples, styled as *Viśvadevas*. (48)

A *Sāma Vedī* Brāhmana need not make any offering to manes of his mothers side (*Mātṛ pakṣa*) in connection with a *Vṛddhi Śrāddha*. This is the regulation:—Tr.

आगच्छन्तु महाभागा विश्वेदेवा महाबलाः ।
ये यत्र विहिताः श्राद्धे सावधाना भवन्तु ते ॥ ४९ ॥

May the mighty *Viṣvadevas*, of illustrious fate, come, and grant us the boon in respect of the celebration of those *Śrāddhas* of which they have been respectively ordained to act as the presiding deities. (49)

इष्टिश्राद्धे क्रतुर्दक्षो वसुः सभ्यश्च दैविके ।
कालः कामोऽग्निकार्य्येषु अम्बरे धुरिलोचनौ ।
पुरुरवामाद्रवाश्च पार्व्वणेषु नियोजयेत् ॥ ५० ॥

*Kratu* and *Dakṣa* are the *Viṣvadevas*, who should be invoked to preside over an *Iṣta Śrāddha* ceremony. (A *Śrāddha* celebrated for the fruition of any earthly desire). *Vasu* and *Satya* are the *Viṣvadevas*, who should be invoked in connection with a *Deva Śrāddha* (*Śrāddha* celebrated in honour of the gods.) *Kāla* and *Kāma* are the *Viṣvadevas*, who should be addressed on the occasion of an *Agni Kārya* (oblation to the Fire god), *Dhuri* and *Locana* in respect of *Ambara Kāryam*, and *Pururavā* and *Mādravas* in connection with a *Pārvaṇa Śrāddha* (the general ceremony of offeing oblations to all the manes on days of *Pārvaṇa* such as, the new moon, etc.) (50)

यस्यास्तु न वेदभ्राता न विज्ञायेत वा पिता ।
नोपयच्छेत तां प्राज्ञः पुत्रिकाकर्म्मशङ्कया ॥ ५१ ॥

A wise man should not wed a girl without an uterine (or step-brother) of her own and whose fathers name is not known, apprehending lest she might have been previously given away as a *Putrikā*. (51)

अभ्रातृकां प्रदास्यामि तुभ्यं कन्यामलङ्कृताम् ।
अस्यां यो जायते पुत्रः स मे पुत्रो भविष्यति ॥ ५२ ॥

"I give this daughter, who has got no uterine brother of her own, duly bedcked with ornaments, to you. The male child begotten on her person shall be a son of mine." The girl, who is thus given away, is called a *Putrikā*. (52)

मातुः प्रथमतः पिण्डं निर्व्वपेत् पुत्रिकासुतः ।
द्वितीयन्तु पितुस्तस्यास्तृतीयं तत्पितुः पितुः ॥ ५३ ॥

The son begotten on a *Putrikā* daughter should first offer oblations to his mother, then to his mother's father, and then to his father's father. (53)

मृण्मयेषु च पात्रेषु श्राद्धे यो भोजयेत् पितॄन् ।
अन्नदाता पुरोधाश्च भोक्ता च नरकं व्रजेत् ॥ ५४ ॥

He, who feeds (offers oblations to) his departed manes in earthen vessels on the occasion of a *Śrāddha*, is consigned to hell in the company of the invited *Brāhmaṇas* and the priest officiating at the ceremony.(54)

अलाभे मृण्मयं दद्यादनुज्ञातस्तु तैर्द्विजैः ।
घृतेन प्रोक्षणं कार्य्यं मृदः पात्रं पवित्रकम् ॥ ५५ ॥

Earthen vessels may be substituted for other kinds of utensils, on the occasion, with the permission of the congregated *Brāhmaṇas*, provided they be first smeared with clarified butter. Such earthen vessels are not impure. (55)

श्राद्धं कृत्वा परश्राद्धे यस्तु भुञ्जीत विह्वलः ।
पतन्ति पितरस्तस्य लुप्तपिण्डोदकक्रियाः ॥ ५६ ॥

The departed manes of a person, who himself, having performed a *Śrāddha*, dines, that day, out of greed, in connection with another's *Śrāddha*-ceremony, stand deprived of oblations and libations of water, and come by a worse condition in the nether regions. (56)

श्राद्धं दत्त्वा च भुक्त्वा च अध्वानं योऽधिगच्छति ।
भवन्ति पितरस्तस्य तन्मासं पांशुभोजनाः ॥ ५७ ॥

The departed manes of a person, who himself having performed a *Śrāddha,* or having dined in connection with one done by another, travels, that day, more than a distance of one *Krośa* (two miles), eat dust for a whole month reckoned from that date. (57)

पुनर्भोजनमध्वानं भाराध्ययनमैथुनम् ।
दानं प्रतिग्रहं होमं श्राद्धं कृत्वाष्ट वर्ज्जयेत् ॥ ५८ ॥

Having performed a *Śrāddha* ceremony, one should refrain from doing the following eight things, *viz.,* eating a second time that day, travelling, carrying a weight, reading, sexual intercourse, giving or taking of any gift, and performance of a *Homa.* (58)

अध्वगामी भवेदश्वः पुनर्भोक्ता च वायसः ।
कर्म्मकृज्जायते दासः स्त्रीगमने च शूकरः ॥ ५९ ॥

By travelling (under the circumstance) one is born as a horse in one's next birth; by eating a second meal, a crow; by doing any work, a slave; by knowing a wife, a hog. (59)

दशकृत्वः पिबेदापः सावित्र्या चाभिमन्त्रिताः ।
ततः सन्ध्यामुपासीत शुध्येत तदनन्तरम् ॥ ६० ॥

One should first drink a little water consecrated by ten times reciting the *Sāvitrī Mantra,* and after that attend to ones daily *Sandhyā* rite. By so doing one is absolved from all sins incidental to doing forbidden acts [under the auspicies of a *Śrāddha* ceremony]. (60)

आर्द्रवासास्तु यत् कुर्य्याद्बहिर्जानु च यत्कृतम् ।
सर्व्वं तन्निष्फलं कुर्य्याज्जपहोमप्रतिग्रहम् ॥ ६१ ॥

An act of *Japa, Homa,* or gift-taking not performed by one in wet-clothes, or without covering one's knees, proves abortive (in respect of its religious merit.) (61)

चान्द्रायणं नवश्राद्धे पराको मासिके तथा ।
पक्षत्रये तु कृच्छ्रं स्यात् षण्मासे कृच्छ्रमेव च ॥ ६२ ॥
ऊनाब्दिके त्रिरात्रं स्यादेकाहः पुनराब्दिके ।
शावे मासन्तु मुक्त्वा वा पादकृच्छ्रं विधीयते ॥ ६३ ॥

A rite of *Cāndrāyaṇa* penance should be practised before celebrating an *Ādya Śrāddha*; a *Parāka Vrata*, in connection with a monthly *Śrāddha*; a *Tapta Kricchra Vrata* in connection with the one which is practised at the close of every third week (*Tripakṣa*) or of a complete month, or of the first six months of a year; a three nights fast, in connection with the one to be performed on the completion of the second-half of the year (*Ūnābdika*); and one night's (one day and night) fast, in connection with the celebration of a *Sapiṇḍikaraṇa* ceremony (A *Śrāddha* ceremony, celebrated on the completion of a year from the date of the death of a deceased person, or earlier, if happens to be performed in connection with any special act such as, the marriage or *Upanayana* of any of his sons or daughters, etc., and which is supposed to liberate his spirit from the mansions of the *Pretas*. Uncleanness incidental to an act of helping in the cremation of a dead body is removed by practising a *Pāda Kṛccha* (quarter part of a *Kṛcchra Vrata*) penance for a month from the date of the cremation. (62—63)

सर्पविप्रहतानाञ्च शृङ्गिदंष्ट्रिसरीसृपैः ।
आत्मनस्त्यागिनाञ्चैव श्राद्धमेषां न कारयेत् ॥ ६४ ॥

A rite of *Śrāddha* should not be performed unto the spirit of a suicide, nor of one, either dead through the curse of a *Brāhmaṇa*, or killed by a snake, lizard, or a fanged or horned animal. (64)

गोभिर्हतं तथोद्बद्धं ब्राह्मणेन तु घातितम् ।
तं स्पृशन्ति च ये विप्रा गोऽजाश्वाश्च भवन्ति ते ॥ ६५ ॥

By touching the corpse of a person killed by a cow, or a *Brāhmaṇa*, or dead from the effects of voluntary strangulation, a *Brāhmaṇa* is reborn as a cow, or a horse. The contact of such a dead body is interdicted. (65)

अग्निदाता तथा चाग्नेः पाशुच्छेदकराश्च ये ।
तप्तकृच्छ्रेण शुध्यन्ति मनुराह प्रजापतिः ॥ ६६ ॥

The cutter of a noose or of a chord of binding strings as well as the one guilty of incendiarism, should expiate his guilt by practising a *Tapta Kṛcchra* penance. This is ordained by the patriarch *Manu*. (66)

त्र्यहमुष्णं पिबेदापस्त्र्यहमुष्णं पयः पिबेत् ।
त्र्यहमुष्णं घृतं पीत्वा वायुभक्षो दिनत्रयम् ॥ ६७ ॥

The performance of a *Tapta Kṛcchra Vrata* consists in living on a little on a warm water alone for the first three days; on a little worm milk alone for the second three days; on a little warm clarified butter alone for the third three days; and on air alone for the last or fourth three days of the entire term of the penance. (67)

गोभूहिरण्यहरणे स्त्रीणां क्षेत्रगृहस्य च ।
यमुद्दिश्य त्यजेत् प्राणांस्तमाहुर्ब्रह्मघातकम् ॥ ६८ ॥

The man, in rembrance of (whose guilt), one, who has been robbed of a wife, field, house, cow, land, or gold, suffers self-immolation, should be regarded as a *Brāhmaṇaghātī* (Brāhmanicide) (68)

उद्यताः सह धावन्ते यद्येको धर्म्मघातकः ।
सर्व्वे ते शुद्धिमृच्छन्ति स एको ब्रह्मघातकः ॥ ६९ ॥

There is atonement for the guilt of an abettor or accomplice of a ravisher of female chastity. The ravisher alone should be regarded as *Brahmaghātī*. (69)

पतितान्नं यदा भुङ्क्ते भुङ्क्ते चाण्डालवेश्मनि ।
स मासार्द्धं चरेद्वारि मासं कामकृतेन तु ॥ ७० ॥

By unwillingly partaking of boiled rice (*lit.* any kind of food) in a *Cāṇḍālas* house, as well as of that prepared by a fallen or degraded person, one should live on water alone for a fortnight. The term of the penance should be extended to a month in cases where the deliaquency has been knowingly committed. (70)

योगेन पतितेनैव स्पर्शे स्नानं विधीयते ।
तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत् ॥ ७१ ॥

The touch of a fallen *yogin* should be expiated by an ablution; that of residue of the meals of the degraded by the performance of a *Prājāpatya Vrata.* (71)

ब्रह्महा च सुरापायी स्तेयी च गुरुतल्पगः ।
महान्ति पातकान्याहुस्तत्संसर्गी च पञ्चमः ॥ ७२ ॥

Killing of a *Brāhamaṇa,* wine-drinking, theft of gold to the weight of more than eighty *Ratis,* and defiling ones preceptors bed are the four cardinal sins, the fifth being the one born of company of such a sinful person. (72)

*Guru-talpaga*—means the defiler of a preceptor's bed; but the scholiast interpretes the term as signifying an act of knowing one's step mother.—Tr.

स्नेहाद्वा यदि वा लोभाद्भयादज्ञानतोऽपि वा ।
कुर्व्वन्त्यनुग्रहं ये च तत्पापं तेषु गच्छति ॥ ७३ ॥

By helping a sinner falling under any of the five preceding categories in matters of expiation, either out of affection, greed, fear, or ignorance, one commits the same sin as the sinner seeking such expiation. (73)

उच्छिष्टोच्छिष्टसंस्पृष्टो ब्राह्मणस्तु कदाचन ।
तत्क्षणात् कुरुते स्नानमाचमेन शुचिर्भवेत् ॥ ७४ ॥

A *Brāhmaṇa* happing to touch before washing his mouth after eating another similarly circumstanced as himself, should bathe that moment and rinse his mouth with water, whereby he would be clean again. (74)

कुब्जवामनषण्ढेषु गद्गदेषु जडेषु च ।
जात्यन्धे वधिरे मूके न दोषः परिवेदने ॥ ७५ ॥

A man commits no sin by marrying before his elder brother's marriage where the latter is either a hunchback, dwarf, eunuch, or idiot, or is deaf, dumb bornblind, or of indistinct speech. (75)

क्लीवे देशान्तरस्थे च पतिते व्रजितेऽपि वा।
योगशास्त्राभियुक्ते च न दोषः परिवेदने ॥ ७६ ॥

On ones elder brother happening to loose his virility, or to have resorted to the practice of *yoga*, or to a life of asceticism, or to be degraded in life on account of a sojourn to a country a residence wherein is considered degrading (*i.e.*, supposed to degrade a man in society), one is at liberty to marry even before the marriage of such an elder brother. (76)

पूरणे कूपवापीनां वृक्षच्छेदनपातने।
विक्रीणीत गजञ्चाश्वं गोवधं तस्य निर्दिशेत् ॥ ७७ ॥

A penitential rete, similar to that laid down in connection with an act of cow-killing, should be practised by one who sells horses or elephants for money, or mischievously fills up a tank or well, or fells or cuts down a tree. (77)

पादेऽङ्गरोमवपनं द्विपादे श्मश्रु केवलम्।
तृतीये तु शिखावर्ज्जं चतुर्थे तु शिखावपः ॥ ७८ ॥

All the hairs of the body should be shaved in cases where a penance to the extent of a *Pāda* (quarter) measure would be found to be enjoined. In two *Pādas* or half penances, the penitent should shave his mustaches only; all the hairs of the head excepting the tuft on the crown, in the three legged (*Tripāda*) or three qurter penances; and the hair of the entire head in full or four-footed ones. (78)

चाण्डालोदकसंस्पर्शे स्नानं येन विधीयते।
तेनैवोच्छिष्टसंस्पृष्टः प्राजापत्यं समाचरेत् ॥ ७९ ॥

An act of ablution is the expiation for touching boiled rice prepared by a *Cāṇḍāla;* a *Prājāpatya Vrata,* for touching the remnants of his meal. (79)

चाण्डालघटभाण्डस्थं यत्तोयं पिबते द्विजः।
तत्क्षणात् क्षिपते यस्तु प्राजापत्यं समाचरेत् ॥ ८० ॥

A *Prājāpatya Vrata* is the penance for a *Brāhmaṇa* unwilling drinkingly water out of a *Cāṇḍālas* cup or water vessel, and vomiting or belching out the same immediately afer drinking. (80)

यदि नोत्क्षिप्यते तोयं शरीरे तस्य जीर्य्यति।
प्राजापत्यं न दातव्यं कृच्छ्रं सान्तपनं चरेत् ॥ ८१ ॥

A *Kṛcchra sāntapana* instead of a *Prājāpatya Vrata* would be the expiatory penance in his case if the water is not ejected out of, and retained and digested in, the stomach. (81)

चरेत् सान्तपनं विप्रः प्राजापत्यन्तु क्षत्रियः।
तदर्द्धन्तु चरेद्वैश्यः पादं शूद्रे तु दापयेत् ॥ ८२ ॥

A *Brāhmaṇa* should practise a *Kṛcchra Sāntapana Vrata*; a *Kṣatriya*, a *Prājāpatya Vrata*; a *Vaiṣya*, a half *Prājāpatya*, and a *Śūdra*, a quarter part of the last named penance. (82)

रजस्वला यदा स्पृष्टा शुना शूकरवायसैः।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ ८३ ॥

A woman in her periods, happening to be touched by a dog, hog, or crow, should observe a single night's fast, and regain her cleanness by taking *Pañcagavya* (cowdung, cow's urine, cow milk, milkcurd and *Ghṛta*.) (83)

अज्ञानतः स्नातमात्रमानाभेस्तु विशेषतः।
अत उद्र्ध्वं त्रिरात्रं स्यात्तदीयस्पर्शने मतम् ॥ ८४ ॥

A man by unintentionally touching a woman in her menses some where below her navel should instantaneously bathe. A three night's fast is the expiation in cases where the contact is intentional and at a part of the body above her umbilicus. (84)

बालश्चैव दशाहे तु पञ्चत्वं यदि गच्छति।
सद्य एव विशुध्येत नाशौचं नोदकक्रिया ॥ ८५ ॥

The *Sapiṇḍas* of a male child, dead within ten days of its birth, are not affected by uncleanness incidental to the death; and no libations of water should be offered to its spirit in such a case. (85)

शावसूतक उत्पन्ने सूतकन्तु सदा भवेत्।
शावेन शुध्यते सूतिर्न सूतिः शावशोधिनी ॥ ८६ ॥

A birth-uncleanness (uncleanness due to the birth of a child in the family) occurring within the term of one due to a death (in the same family) should terminate with the latter. But a

death-uncleanness, occuring within the term of a birth-uncleanness, does not abate with its extinction. Death-uncleanness is stronger than birth-uncleanness. (86)

षष्ठेन शुद्धतैकाहं पञ्चमे द्र्यहमेव तु।
चतुर्थे सप्तरात्रं स्यात् त्रिपुरुषे दशमेऽहनि ॥ ८७ ॥

Agnates related to a deceased person within sixth degree of consanguinity are unclean for one day, within the fifth degree of consanguinity, for seven days; and within the third degree of consanguinity, for ten days only. (87)

Not followed by the Bengal School.—Tr.

मरणारब्धमाशौचं संयोगो यस्य नाग्निभिः।
आ दाहात्तस्य विज्ञेयं यस्य वैतानिको विधिः ॥ ८८ ॥

The period of uncleaness due to the death of a deceased *Brāhmaṇa* without the consecrated fire (*Niragni*) should be counted from after the hour of his death, while that in respect of a *Sāgnika Brāhmaṇa* (with the consecrated fire) should be counted from after the cremation of his dead body. (88)

आममांसं घृतं क्षौद्रं स्नेहाश्च फलसम्भवाः।
अन्यभाण्डस्थिता ह्येते निष्क्रान्ताः शुचयः स्मृताः ॥ ८९ ॥

Raw meat, clarified butter, honey, and oils expressed out of the seeds of fruits (such as almond oil, etc.), kept in the vessel of another unclean person, become clean as soon as they are taken out of it. (89)

मार्ज्जनीरजसासक्ते स्नानवस्त्रघटोदके।
नवाम्भसि तथा चैव हन्ति पुण्यं दिवाकृतम् ॥ ९० ॥

The dust, raised by the ends of a broomstick, and happening to defile the bathing or drinking water of a person kept in a vessel, or touching his bathing apparel, tents to destroy his religious merit on the moment of such contact or defilement. (90)

दिवा कपित्थच्छायायां रात्रौ दधिषु शक्तुषु ।
धात्रीफलेषु सर्व्वत्र अलक्ष्मीर्व्वसते सदा ॥ ९१ ॥

Ill luck (*Alakṣmī*) resides in the shade of a *Kapittha* tree during the day, in the mixture of milk-curd and barley powder during the night, and constantly in the kernels of Āmalaka fruit. (91)

यत्र यत्र च सङ्कीर्णमात्मानं मन्यते द्विजः ।
तत्र तत्र तिलैर्होमं गायत्र्यष्टशतं जपेत् ॥ ९२ ॥

One should perform three *Homas* and a hundred times recite the *Gāyatrī Mantra* in connection with each act he thinks to be of evil augury. (92)

THE END.

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